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STUDIES IN CHRISTIAN LIFE WORK

• BUILDERS •
OF THE KINGDOM

HOWARD M. LESOURD



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STUDIES IN CHRISTIAN LIFE WORK

The Commission on Life Service and the Board of Sunday Schools co-operating

Builders of the Kingdom

A Study of Opportunities for Life Service

An Elective Course for Young People

BY
HOWARD M. LESOURD

**Approved by the Committee on Curriculum
of the Board of Sunday Schools of the
Methodist Episcopal Church**



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THE INVESTMENT OF LIFE

WHERE can my life be made to count for the most? Where can I be of greatest service in the world? Of the possible opportunities before me which are the most worth while? Such questions as these are being increasingly considered by thoughtful young people. As a result a growing number are enlisting in various forms of Christian life service. That hosts of other young people, whose thought has perchance never been directed along lines of possible life service, have not seriously considered the problem of life investment suggests the urgent need for just such a discussion as this book supplies.

The need appears even greater when it is realized that the supply of thoroughly trained men and women is entirely insufficient to meet present needs. If the program of the evangelical churches for the building of the kingdom of Christ in the world is to be carried forward, a larger number of young people must be enlisted in Christian life service.

The author's treatment of the various avenues of life-work open to young people, while not making the false distinction between religious and secular, seeks to emphasize the special opportunities of the more distinctively Christian-service professions. In this respect it puts the issue squarely up to young people in our church schools: Shall they seek out the most profitable positions for themselves or shall they invest their all in the cause of the Kingdom?

It will also be observed that, throughout, the text vigorously emphasizes the need of adequate preparation for one's lifework. It is generally recognized that a physician must have years of college and professional training before he may begin his practice, but is the necessity for thorough professional preparation for the preacher, the teacher, and the missionary evangelist as clearly seen? If the study of this course does no more than to arouse the desire and strengthen the determination of the students to get for

themselves the best college training available it will have been eminently worth while.

The studies in this book will be found most admirably suited for use at the Sunday-school hour. That the problems of life service which they present might be considered quite directly in the light of the Scriptures, appropriate Bible texts have been printed in full at the heads of the respective chapters. If the teacher will encourage his students to engage freely in discussion and will assign definite problems for study and report, the discussions that make up this text will transform themselves into staunch life purposes. Will that end not justify the most careful preparation and planning on the part of the leader?

To the one who peruses this book alone, without benefit of the give-and-take of class discussion, we suggest the importance of careful attention to the questions for thought and discussion which appear at the end of each chapter.

THE EDITORS.

CHAPTER I

AN ADEQUATE LIFE PURPOSE

Esther 4. 10-16.

10 Then Esther spake unto Hathach, and gave him a message unto Mordecai, *saying*: 11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. 12 And they told to Mordecai Esther's words.

13 Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. 14 For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this? 15 Then Esther bade them return answer unto Mordecai, 16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

Joshua 1. 8, 9.

8 This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.

Matt. 5. 13-16.

13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid. 15 Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Luke 12. 13-21.

13 And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. 14 But he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. 20 But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

THE young people of to-day are entering upon their life-work at a time when great issues are at stake. Large opportunities are challenging them to vigorous action. Never were far-sighted, constructive leaders needed more than now, when great industrial, social, and international problems are demanding solution.

Queen Esther faced a crisis in her day. Her people were about to be destroyed by a cruel and jealous prince, and hope lay only in a direct appeal to the king, whose favorite wife she was. Even for her to enter the throne room unsummoned was punishable by death, but the need of her people required courageous action. Her uncle, Mordecai, summed up her opportunity thus: "Who knoweth whether thou art not come to the kingdom for such a time as this?" It was her chance. Her radiant beauty and grace and her qualities of soul, which made her a queen not in name only, but also in fact, fitted her for the delicate mission of pleading the cause of the Jews before King Ahasuerus. Because of her willingness to risk all for a great cause she was able to avert the impending disaster.

Young people who read this book, who knows whether you are not come to this world for such a time as this? Great needs call to you. Tremendous responsibilities for social rebuilding are laid upon you. Each of you can find a large field of usefulness if you search with patience.

This course of study is intended to help you solve the all-important question of your lifework. As logs in a receding river are deposited in this or that bayou along the bank, some young people often drift into their vocations, taking their chance with the elements about them and hoping for good fortune. But you should not be satisfied with such an attitude toward life and its work. You ought to feel that you are the captain of your life and the master of your own career.

1. What is the first step in the selection of a lifework? The first step in the direction of choosing your lifework is the forming of a great purpose. A ship without a rudder is no more helpless than a life without an aim. No matter how big and powerful the engine, the rudderless ship never arrives; and no matter how much enthusiasm and drive may be possessed, one will never reach any worthy end without the directing influence of an all-embracing life purpose. Not "What shall I choose as my lifework?" but "What shall I strive to accomplish during my life?" is the first question that must be decided.

2. What are some familiar inadequate life purposes? The desire to accumulate money, to have large farms, to own many houses, to have a safety-deposit box filled with stocks and bonds, are not complete aims in themselves. The yearning for political position, for the mayoralty of your city, for a place in the Legislature, for the governorship, and even for the Presidency of the United States are not adequate purposes. If you will stop to analyze these you will see that they should be merely means by which an ultimate goal may be attained. Even vocations are means, not ends. Being a doctor is a means of keeping people in good health. Farming is a means of raising food to sustain life. Teaching is a means of educating. And when we think it through we discover that life, health, and education are still inadequate, for they are only means to the ends for which we should strive.

3. What are some adequate life purposes? Social purposes alone are adequate. Raising food for other people to eat, making clothes for other people to wear, building homes in which other people can live, bringing health and strength to people who are sick, teaching people the things

they ought to know, making justice and peace prevail throughout the world—these are worthy life purposes because they contribute to the building of an ideal world.

The establishment of consideration, justice, helpfulness, and love as the foundations of human relations is a fundamental aim that should permeate all human endeavor. War's oppression and industrial exploitation should be done away. Cooperation should supplant competition, and rivalry must give way to mutual service. These ideals should be made to pervade all walks of life. Political activity, business enterprises, and industrial processes must all yield to their universal application. Only as all the institutions of earth are infused with the spirit of love, and only as all men deal with other men in harmony with the principles of cooperation and good will, can the better world be realized.

A new social spirit must be created. States with their rivalries and bickerings, races with their jealousies and prejudices, must all learn the meaning of brotherhood. Fundamental in all Christian teaching is the fatherhood of God, and with it goes a common sonship that means universal brotherhood. Missionaries and social reformers have been heralds of a new day, in which all barriers will be broken down and mankind united in one great human family.

4. Where do we get this idealism? It has come from one great source—Jesus Christ. As Christians we take for our ultimate aims those which are in line with the purpose of God. We seek from Jesus the aim of his life, that we may be able to cooperate with him in its fulfillment. As a group of his followers we must make Christ's spirit our spirit, his ideals our ideals, his aims our aims. That is what being a Christian means. Nothing less meets the standard. Our loyalty to him is always to be tested by the degree to which our lives count for the things he sought to accomplish.

5. How did Jesus sum up his purpose? Jesus summed up in one phrase the purpose to which he gave his life: "the kingdom of God." In the prayer he taught his disciples the first great petition had to do with this all-inclusive ideal: "Thy kingdom come." To this he adds an ex-

planatory clause: "Thy will be done, as in heaven, so on earth," so that there might be no mistake as to the essential meaning of this expression. The will of God must therefore be the basis of all human relationships and the test of all human endeavor. In the teachings about the Kingdom we find the meaning and purpose of life, for the Kingdom is God's revelation of his ideals to his children.

To Jesus the kingdom of God represented the highest good for which men might strive. "Seek ye first his kingdom" is his exhortation. In two parables he endeavors to impress this idea: "The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it" (Matt. 13. 44-46). All else in the thought of Jesus was of little consequence in comparison with the Kingdom. The hope of mankind lies only in this direction, for with the dominance of sin all must be misery, sorrow, and degradation; while with the rule of God all would be prosperity, happiness, and full attainment.

6. Are there individual requirements as well as a social ideal in the Kingdom program? It must be very evident that an ideal social order requires ideal individuals. In fact, the new society can develop only as men and women live the Kingdom life. Most of Jesus' teaching, therefore, treats of this aspect of Kingdom building. He sees the Kingdom spirit pervading the world as leaven works in the meal. He lays emphasis on the inner attitudes of men. Childlike simplicity, teachableness, and earnestness are prime essentials. Riches seem almost a bar, for these encourage pride and self-satisfaction. Jesus sets forth in the Beatitudes the qualities that are demanded—meekness, mercy, purity of heart, a hunger for righteousness. As individuals exemplify in their own lives these characteristics which are the essence of the Kingdom, they become real citizens of the new order.

Jesus realized the impossibility of cultivating the Kingdom qualities of life in the abstract. He only is merciful who shows mercy to other people. One cannot have the

spirit of love without manifesting that love to the individuals around him. The social setting is assumed in all the teaching of Jesus, but in Luke 17. 21 Jesus expressly states that "the kingdom of God is within you"; and if it is not there it does not exist at all.

"By their fruits ye shall know them," says Jesus. The business man who grabs all he can and pays the smallest possible wages to his employees, the lawyer who seeks fees rather than justice, the officeholder who desires promotion rather than social welfare, the people who put profits before human values, have not love, and the kingdom of God is not within them. An adequate life purpose will determine every relationship because of its individual control of everyday life.

7. When will the kingdom of God be realized? The Kingdom is present now as its ideals are embodied in individual lives. Wherever there is a man or woman who lives according to the will of God as it is made specific to us in the teachings and life of Christ, there the Kingdom has been established and is in operation. The obstacle to the Kingdom is sin; and when sin is eliminated, the Kingdom flourishes.

On one occasion, when Jesus was attacked by the chief priests and elders in the Temple, he said to them, "The publicans and the harlots go into the kingdom of God before you" (Matt. 21. 31). The tense of this answer is present, for to Jesus entrance into the Kingdom was immediate whenever individuals of any sort met the conditions.

But Jesus thought of the Kingdom also in terms of future realization. It would never be completely established until all men, all activities, and all governments were fulfilling the will of the heavenly Father. It was to begin as the mustard seed; but in the unfolding years, by the law of growth, the full tree was inevitable. Jesus was interested that the seeds of the Kingdom be sown, knowing that if this were done, God would care for the harvest; for "the earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear" (Mark 4. 28).

There are some people who still proclaim that the world is growing worse and that it will continue to increase in

wickedness. Such a belief as this could not come from a careful study of the teachings of Jesus. He looks forward to a new earth in which the rule of God will prevail, manifesting itself in terms of an inner spirit of righteousness and love, and fulfilling itself by gradual growth until this goal is attained. When that time comes, universal brotherhood, in all its truest and highest meaning, will have become a reality.

8. What provision did Jesus make for the realization of his purpose? At the very beginning of Jesus' ministry he chose twelve disciples to accompany him. He realized that he must train leaders to carry on his work, for his early death would leave in the hands of others the fulfillment of his purpose. After that first Easter morn the faithful eleven, knowing that their Master lived, took up the work just where Jesus left off. "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16. 15) was his great commission. The disciples had only partially comprehended his message but they did their best to make the will of God, as they saw it, supreme in the world.

Now almost two thousand years have passed, and still the purpose of Jesus is unfulfilled. Each generation of followers has passed on to the next the uncompleted task. Progress has been made, but the Kingdom is still in the future. What will this generation do to bring it nearer to realization?

9. What is our responsibility? If all who bear the name of Christian would take as their purpose in life the building of the Kingdom, great strides would be made. But the responsibility begins with ourselves. As we take for our life aim some practical contribution to the comfort and richness of the lives of others and cooperate with Jesus in the establishment of the kingdom of God, and as we study the full implications of this decision we shall have a foundation upon which we can build the superstructure of an eminently useful life. Thus we shall have an adequate life purpose.

QUESTIONS FOR THOUGHT AND DISCUSSION

1. How are we to measure success? What people in your community do you consider most successful, and why?

2. How may people know what is meant by the kingdom of God? Talk with some intimate friend concerning his or her idea of the purpose of Jesus.

3. How will this Kingdom purpose of Jesus affect the social order? As to industry, politics, business, race feeling, etc.

4. How would you define a Christian? What standards would you set up to test your own life?

5. How did Jesus expect his kingdom to be realized?

6. When will the Kingdom be established?

CHAPTER II

THE CHOICE OF A LIFEWORK

Rom. 12. 1-21.

1 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service. 2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. 4 For even as we have many members in one body, and all the members have not the same office: 5 so we, who are many, are one body in Christ and severally members one of another. 6 And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of our faith; 7 or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching; 8 or he that exhorteth, to his exhorting: he that giveth, *let him do it* with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. 10 In love of the brethren be tenderly affectioned one to another; in honor preferring one another; 11 in diligence not slothful; fervent in spirit; serving the Lord; 12 rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; 13 communicating to the necessities of the saints; given to hospitality. 14 Bless them that persecute you; bless, and curse not. 15 Rejoice with them that rejoice; weep with them that weep. 16 Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. 17 Render to no man evil for evil. Take thought for things honorable in the sight of all men. 18 If it be possible, as much as in you lieth, be at peace with all men. 19 Avenge not yourselves, beloved, but give place unto the wrath of *God*: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. 20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. 21 Be not overcome of evil, but overcome evil with good.

Most young people are interested in the selection of their lifework. They think of first one vocation and then another as possible choices. Most of this speculation is based upon first impressions of the work and only partial understanding of their own abilities. Since one's usefulness in life depends on a wise choice, and since one's effectiveness is in proportion to his love of the work, to fail in the proper selection of a vocation is to fail unspeakably.

When one has begun to think of one's lifework in terms of a great, consuming purpose, the next step is a study of the various factors that enter into the actual choice. In this chapter the attempt is made to set forth certain principles which, if followed conscientiously, will help young people to think clearly on the fundamental problem of lifework.

1. What is the first principle that should determine your selection of a lifework? The first principle to be applied to the choice of your lifework is the principle of needs. All worth-while effort is devoted to the supplying of human wants. Men need food to eat, clothes to wear, houses to live in, and the means of travel. Their minds must be trained and their bodies kept strong and healthy. Fully as important as these and other needs that might be named are the moral and spiritual needs of mankind. The degree of civilization of a nation is evidenced not so much by the quality of food, clothes, and houses, or by its methods of transportation, as essential as these are, but, rather, by the moral and religious foundations upon which all these rest.

Picture, if you will, a community in which justice is not assured, where there is no truth, no honesty, no faith in others, no honor, no purity; and immediately these are seen to be the primary needs of the people. The superstructure of civilization is built upon these fundamental virtues. Without them the whole structure of modern society collapses. Thus needs are the openings through which you enter into useful living.

How can you apply in a practical way this principle of needs?

Three questions should be asked and answered: *First, what are the needs to which you will give yourself?* If you

want to help feed the world you may possibly be a farmer. If you want to diminish the sickness and suffering of mankind you probably will study medicine and surgery. If you desire to contribute more directly to the building of the foundations of a happy, prosperous, and righteous world you may choose some full-time Christian-service calling.

Physical needs are proclaimed from the housetops; but the mental, moral, and spiritual needs, which are the real cause of most of our social disorders, are not widely recognized. It is poor judgment to spend so much time on surface needs that their fundamental causes are not remedied. One soon loses confidence in a doctor who, because of his inefficiency, treats symptoms rather than causes; and, likewise, only those workers are permanently successful who seek to remove the source of our social infection. It is important that some people give themselves to soothing the open sores of society, but others are needed to change the spirit and attitude of men, that the open sores may be permanently healed.

Secondly, where are the needs that you personally will try to satisfy? One must decide not only what needs he is going to try to meet but also the place in which he will labor. There are recompenses to one who farms in Ohio or Iowa, and different opportunities to one who will pioneer in Arizona or New Mexico. Fitting into the schools of the United States is unlike the task of the building a system of education in the backward provinces in China. Practicing medicine in some exclusive residential district is entirely different from working among the poor of the slums or in the great cities of the Orient. Preaching in a residential community differs from a pastorate in the downtown city church, and both differ from the work in a foreign country. The needs of the various fields make their respective appeals, and one must choose from among them.

Thirdly, how will you attempt to meet the needs? The value of one's work also depends on the way in which the needs are met. It is one thing to make clothes and another to make well-tailored clothes. It is one thing to make ill persons well, but it is much better to keep people from getting sick. To settle disputes between individuals is insignificant in comparison with the development of a system

of justice that will solve industrial problems and stop international conflicts. The effectiveness and permanence of any work are conditioned by the vision of the workers.

The discussion of the principle of needs may be thus summarized: (1) What need will you strive to meet? (2) Where will you meet it? (3) How will you meet it? Other things being equal these questions should be answered in a general way, thus: (1) I shall strive to meet the *greatest* need. (2) I shall meet it in the place *where it is most aggravated*. (3) I shall meet it in the most *constructive and permanent way* possible.

2. How is the principle of needs limited in its application? You cannot put a round peg in a square hole and have it fit. We must face the fact that some people are not by nature equipped for certain tasks and can never be made over acceptably. The principle of adaptability must always be considered as a limitation to the application of the principle of needs. What does this involve?

(a) *Interest*.—No one will ever make a success at anything in which he is not fundamentally interested. Indifference is a handicap that cannot be overcome in any line of work except as it is completely eliminated. Interest alone staves off fatigue and gives one ability for prolonged concentration. It is also the basis of an enthusiasm without which efficiency is impossible.

(b) *Native ability*.—Everyone is equipped with aptitudes and powers that give him a bent toward certain callings. A little self-analysis will show one what these natural tendencies are, which must be considered in any lifework decision. A young man of studious inclinations might find executive work a bore, and the natural-born executive would shun a research investigation. Some are equipped for aggressive leadership, while others are adapted more for teaching or writing. Nature has endowed some with great physical power and nerve force for the strenuous work of the world, while others, of frail bodies, can play their part in the quieter walks of life. Thus your native abilities become important guides in the selection of your lifework.

(c) *Personality*.—Each individual has a distinct personality. It is made up of disposition, moods, attitudes, ap-

pearance, character. These fit and unfit young men and young women for many places in life. The capacity for doing teamwork with those whose points of view are different and for working harmoniously with all associates is essential in many vocations. Some callings demand a certain type of personality, without which mediocre success only is possible. Politicians, preachers, and Young Men's Christian Association leaders must have striking personalities, compelling the attention and confidence of their constituencies. Your qualifications for this place or that are in no small way determined by your personality.

3. What is the final requisite for any vocation? The principle of training operates as a last test for many important vocations. One is eligible only for those vocations for which he has had thorough training. The young man or woman must secure the necessary training for any work he or she proposes to take up. Doctors, dentists, and lawyers must pass their respective examinations. The standard for Christian workers is high, and it is still being raised. Christ demands the finest education, for his work is so important that it must not be bungled through lack of adequately prepared leaders. Your choice of a lifework is in no small way determined, therefore, by the education you have or can secure.

In the light of these three principles one should work toward a final decision concerning one's work, seeking earnestly the conviction that one is following the will of God.

4. How are you to know what God would have you do? It is not an easy thing to declare this or that to be the will of God. Many good men have been mistaken. Paul, you remember, thought that he was doing the will of God when he was persecuting the Christians, and he was perfectly sincere. The writer of 1 John presents this danger at the beginning of the fourth chapter: "Believe not every spirit, but prove the spirits, whether they are of God."

Mankind to-day knows the will of God more thoroughly and hears the voice of God more plainly than in any previous period of history. Science has largely banished superstition; philosophy has taught us to think more clearly; and through the social and spiritual experience of

the race the purpose and will of God have become more clearly defined and understood, even as Jesus promised. It is not in terms of voices, visions, or dreams, but in and through all life that God has made himself known to the world. Jesus is the revelation of God, and to-day we can know him better than did even his disciples who walked with him in Galilee. By understanding the purpose of Jesus more clearly we can assert more positively his will for our lives, and the principles heretofore set forth are our best conception of God's selective principles in directing the vocational decisions of his followers. God expresses his will to us in and through those principles. Inner feelings are always to be tested by outside facts and conditions; and when external data and internal feelings agree, it seems an unmistakable lead.

5. How can prayer help in the selection of a lifework?

To make a life decision without prayer would be as inconsistent as for a mariner to seek to direct his ship without boxing his compass. Private prayer cultivates sincerity, for face to face with the heavenly Father any cloak of hypocrisy falls to the ground. The attitude of resignation which is generated makes one willing to hear the voice of God and anxious to do his will as it may be made manifest. The daily practice of consecration in prayer guarantees convictions that will stand the test of criticism and the discouragement of hardships. Prayer unifies a life and enables one to say with Paul, "But one thing I do." The prayerless life is weak and uncertain, while the habit of prayer gives strength and absolute conviction.

6. What should faith do for us?

One should always look forward with confidence and faith to the future. As discouragements come, as they inevitably will, one may see in them only lessons for later victories. Lincoln would not bow to defeat. He had to sell his surveying instruments to pay his debts; his store failed; he entered the Black Hawk War a captain and came out a private; he was defeated for the State Legislature; he lost in a Congressional election; but with a courage that capitalized all failures for future successes he finally attained high honor.

We should strive to find that work for which we are adapted and then give ourselves to it with all possible

energy and abandon. There will be periods when it seems that all our work availeth little, but we can live through such times of depression on the vision of our brighter days. To some there are opportunities to do bigger things, to attain a worthier fame through more conspicuous service; but the real bulk of the Kingdom program is carried on by those of ordinary abilities. It is through the mass of commonplace workers that the kingdom of God will be established on the earth.

A commonplace life, we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings.
But dark were the world, and sad our lot
If the flowers failed, and the sun shone not.
And God, who studies each separate soul,
Out of commonplace lives makes his beautiful whole.

All the needs of mankind must be met, and face to face with the facts you must determine your career. There should be no hasty decision, no ill-considered resolves. One's lifework should be settled with a full knowledge of all the elements involved. God does not draft or press anyone into full time service for him but he does expect of each a worth-while life, which includes at least part-time service in his kingdom. The following studies will set forth the needs and opportunities in the light of which intelligent life decisions may be made.

QUESTIONS FOR THOUGHT AND DISCUSSION

1. Why is it necessary to form a life purpose early in one's educational course?
2. What have needs to do with one's vocational decision?
3. What are the most fundamental needs in the world? Why?
4. What place should interest have in the selection of a lifework?
5. Are we to follow the vocation that we like best? Why?
6. How can we know God's will for our lives?

CHAPTER III

THE LEADERSHIP OF THE PREACHER

Matt. 9. 9.

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

Matt. 28. 16-20.

16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped *him*; but some doubted. 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

Mark 1. 16-20.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they left the nets, and followed him. 19 And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the nets. 20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

2 Tim. 1. 6-13.

6 For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. 7 For God gave us not a spirit of fearfulness; but of power and love and discipline. 8 Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; 9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, 10 but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel, 11 whereunto I was appointed a preacher, and an apostle, and a teacher. 12 For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded

that he is able to guard that which I have committed unto him against that day. 13 Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus.

METHODISM was founded upon the leadership of a great preacher. The history of the eighteenth century in England could not be written without giving to John Wesley a very prominent place. He found the church decadent, society depraved, and men and women lacking in ordinary decencies. He witnessed on all sides public corruption, profaneness, and blasphemy. Standing out against the tendencies of his time with a heart as pure as gold and a mind aflame with spiritual insight and passion, John Wesley gave to England a new birth. Combining as he did the order and dignity of the Anglican Church with the personal religious earnestness of Puritanism, he was well qualified for the leadership into which he stepped. He cleansed the springs of human life, he purified the fountains of social relationships, he rebuilt the altars of personal religion. The English Church was raised from its lethargy to spiritual power, and the great Methodist Church started on its march of world-wide usefulness and triumphant service.

To assert the divine right of leadership for the Methodist preacher is but to show how the mantle of Wesley has fallen on those who own him as their spiritual father. By his own life he has set before his followers a great ideal of leadership in the task of winning mankind to Christ and of establishing the kingdom of God on the earth.

1. What is the range of the preacher's interest? No calling opens to a young man the breadth of interest that is present in the life of a preacher. He must touch every phase of human life and endeavor. He must know the struggles of men, their problems and discouragements, their victories and joys. He should find out what people are thinking about as this is expressed partly in contemporary writing. He should have the background of history, literature, and philosophy as the basis of understanding modern tendencies. He should be so familiar with the teachings of Christ that he can interpret to the world the will of God. He ought to know the mind of Christ so as to approach the

problems of this day with the same authority Amos had when he proclaimed, "Thus saith Jehovah."

The preacher does not pose as an industrial expert, but he can proclaim the principles of God upon which a just and righteous industrial order can be built. He is not a trained scientist, but he can insist that it is the power of God that creates and sustains the world, and that the discoveries of science are but the unfolding of the mind of God. He may not know all the economic theories of this day, but he can tell the world that God has provided bountifully for his children, and that any doctrine of rights which permits a few to withhold from the many their divine heritage is a system that is condemned by God and must be changed before the kingdom of righteousness can be established. He may not be versed in all the technicalities of international law and diplomacy, but he can point out that brotherliness is the only basis upon which a peaceful world can be built. He may not be a great philosopher, but he can set forth the fundamental values of life in terms of Jesus' teaching and hold his own against all materialistic and agnostic theories that rob life of its meaning and mankind of its hope.

2. In what does the leadership of the preacher consist?

(a) *Leadership in thought.*—Ideas are the sources of action. As a man thinketh, . . . so is he. The opportunity of the preacher lies in helping people to think straight, so that they can act right. His leadership, therefore, depends in part on his ability to give a constructive and uplifting view of religion and life. He has open to him the means of instruction, and by public address and through print he can give to his people the knowledge that alone can save them and the world.

(1) *Concerning God.*—The Bankers' Association of a leading Western city asked an Eastern preacher to come across the continent to speak to them about God. It was no whim that called forth this action, but a real desire to have an adequate conception of God. Most people are dependent entirely on their childish impressions, for little attention has been given this fundamental belief. Few church members can tell you why they believe in God, and fewer still can explain the kind of a God that they believe

in. As our whole attitude toward life is colored by our belief about God, this phase of the preacher's work is extremely important. The concept of God as a Father, whose love for his children individually surpasses the finest examples of earthly parenthood, is not the outcome of a single sermon, but is secured through constant reiteration. God with a program and purpose is a conception vital to human progress, yet few think of our relation to him in terms of cooperation in the establishment of his kingdom. A vivid interpretation of a big, loving, aggressive Father-God is no small part of the preacher's opportunity.

(2) *The will of God.*—The rallying point of Christendom is the will of God. This should be made plain in order that Christians can unite in support of his program. The lines must be clearly drawn; the issues should not be clouded. God's way ought to be so clear that none may mistake it. Only thus can the battle of sin and righteousness be drawn and fought out to a finish.

Jesus, as we have seen, summed up the will of God in the Kingdom ideal. Industrial and commercial problems, domestic affairs and international relations must be settled in harmony with the principles of justice, service, and brotherhood. Selfishness and greed are the marks of opposition. Intolerance of new ideas is hostility toward the growth and development of God's purposes for mankind, since progress can come only through change. As the preacher interprets the meaning, purpose, and standards of the Kingdom concretely and definitely he can help the people pass judgment on old customs and institutions and on new plans and ideas. So often selfish and partisan propaganda strangles new ideas before they have had a fair public hearing. That preachers have a chance to give every idea with a noble purpose a fair presentation offers an opportunity of real intellectual leadership.

(3) *Intellectual interests.*—The preacher can color the whole intellectual life of his people. The books to which he refers in his sermons will be read by many in his congregation. His interpretation of current events will shape their attitudes on public questions. His conception of life can be so imparted that his ideals and standards will become theirs. The preacher can keep his people in touch

with the best literature that is coming from the press so that they will be awake to present-day problems. He can cultivate the broadest sympathies, an aggressive social spirit, and a desire for the practical realization of the kingdom of God on earth. What a chance this is for laying the foundations of a better world!

(b) *Leadership in denunciation.*—The leadership of the preacher expresses itself in change and progress. He can apply the standards of the Kingdom to business, social customs, politics, and international relations with mental ability and manly courage. The preachers are the prophets of the day, real spokesmen for God, who arraign the evils of the modern world with keen analysis and fearless denunciation (Matt. 23. 13-33).

John Spargo as a young preacher was called upon to conduct the funeral services of a girl who died in questionable surroundings. While on this sad mission he discovered that an official of his church owned the house in which the girl had lived and collected double rent because of its character. He came back filled with righteous indignation. As it was Sunday morning, he went into the pulpit in the same mood; and when the time for the sermon arrived, he unburdened his heart. He told of his experience that morning and then calmly pointed to the guilty official member before him and in frank, straightforward words expressed his contempt for him and his business methods. The organ in the church had been the generous gift of this same official member, but Spargo said that its music was an abomination unto God because it had been purchased with blood money. Instead of continuing to use the privilege of condemnation that his profession afforded Spargo left the church to work along other lines, but this he later regretted, for recently he said that if he had it to do over again he would not leave the ministry. The years that have passed since then have taught him the supreme moral leadership that preaching offers.

The church is calling for men to fill its pulpits who with clear insight see the Kingdom program and who will attack fearlessly the conditions that prevent the realization of Jesus' ideal for the world.

(c) *Leadership in Kingdom building.*—The preacher is

in a special sense in the apostolic succession. In a special way the leadership of the Kingdom forces is in his hands. The direction of the campaign for righteousness is committed to him. He must inspire the people to fall in line with the Kingdom program. Business men should be led to study their businesses with the purpose of harmonizing them with the principles of Jesus Christ. Professional men ought to forget themselves in their desire for the ideal order. All should be inspired to practice the spirit of brotherhood and to put service before rewards.

A preacher in a Southern town demonstrated real leadership recently. He went to the largest hotel in the city and bought several bottles of whisky. On the following Sunday he took them to church and made them the basis of the sermon. As he displayed his purchases he did not say that prohibition had failed to prohibit, he did not condemn the inefficiency of the governmental enforcement machine, nor did he put the blame on the local police. To his own congregation he said: "You are to blame for this condition. If you do not want the youth of this city to be corrupted by strong drink you can make it safe for them. Your indifference is the cause of this open violation of the law, and the blood of the fallen will be partly on your heads." The people needed no further stimulus to organize the good forces of the city to stamp out the lawlessness, and within one week the town was closed up tight.

It is not enough to preach vague theories; the great opportunities of the preacher lie in the practical leadership that he gives to Kingdom work. As he leads in the purifying of the life of his city, as he helps to make it easier to do right than to do wrong, as he changes the attitudes and spirits of people in accordance with the standards of Christ, he fulfills the great end to which he has been called.

2. Is there a need for preachers to-day? Not only is there a great opportunity in the ministry of the church, but there is also a great need for well-trained men. Fully two thirds of the ministers of Methodism to-day are without a college education. The seminaries are graduating only one sixth of the recruits that are needed to fill the annual demands of the Conferences. The pulpits must be filled by efficient leaders, if Jesus Christ is to be known and his

kingdom established. The progress of the world, the safety of mankind, is dependent on the practice of the idealism of Christianity. How could one make a larger contribution to the world than by teaching the standards of Jesus and training people in Christian life and work? Where could great gifts be more constructively employed than in preaching?

This lack of leadership, especially well-trained leadership, has arisen largely from two causes: *First, there is a lack of vision with respect to the task of the church.* The program of Kingdom building is too often swallowed up in a mass of petty details and church squabbles. Young people often do not see beyond these unfortunate circumstances the all-important responsibility of Christianity and, consequently, are not challenged by the work of the ministry. *Secondly, the remuneration is in some places too small for comfort.* While sacrifice makes its appeal to the red-blooded youths of our day, many young men are unwilling to face the possibility of a dwarfed life through the lack of books, magazines, and travel, which are so essential to the development of efficiency in the ministry. But both of these deterrents are being rapidly overcome. The vision of the Kingdom is more and more gripping the minds of the church, and the larger salaries that are everywhere evident are aiding in making the work of the preacher more attractive.

3. What training is necessary? A college training should be the minimum requirement of every preacher, and the time will come when that will be demanded of a candidate for ordination. A man with less training cannot meet all the requirements for leadership. A seminary course should be the ideal of everyone who plans to be a preacher, for only with this will he be equal in equipment to the lawyers and doctors who sit in his pews. They are specialists in their line, and no one can be a specialist in religion without a seminary degree or its equivalent.

4. A question. "When one looks out," says Dr. Charles E. Jefferson, "across the North American continent, thickly dotted with large and growing cities; sees the streams of humanity pouring through the streets; notes how the multitude to-day, as of old, is scattered abroad

like sheep which have no shepherd ; and when one meditates upon the confusion of men's minds, the agitation of men's hearts, and the strenuous, down-pulling forces of modern society ; and when he beholds the crying need for clear-eyed, high-minded, stout-hearted prophets of the Lord who are able to interpret to the multitudes the signs of the times and to apply the principles of the gospel of the Son of God to the tangled problems and complicated life which modern civilization has created, he cannot help wondering why a larger number of the brainiest and most virile of our college men do not see the unparalleled greatness of the opportunity and hasten to enter fields which offer ample scope for the exercise of every talent, for the gratification of every ambition, for the profitable expenditure of every ounce of energy with which the great and generous God has endowed the highly favored of his children."

QUESTIONS FOR THOUGHT AND DISCUSSION

1. In what does the leadership of the preacher consist?
Why do some preachers fail to become real leaders?
2. What is the range of the preacher's interests?
3. What is the primary task committed to him?
4. What makes the ministry so attractive as a vocation?
5. What training is necessary to make a good preacher?

CHAPTER IV

THE REACH OF THE MINISTRY

Isa. 40. 1-8; 28-31.

1 Comfort ye, comfort ye my people, saith your God. 2 Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.

3 The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: 5 and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.

6 The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. 7 The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. 8. The grass withereth, the flower fadeth; but the word of our God shall stand forever.

28 Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. 29 He giveth power to the faint; and to him that hath no might he increaseth strength. 30 Even the youths shall faint and be weary, and the young men shall utterly fall: 31 but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.

John 10. 1-5.

1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

2 Tim. 2. 15.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.

THE man in charge of a church has many other duties and responsibilities besides preaching. He is a head of a great organization, with many processes operating to secure a variety of results. He acts as an efficiency engineer, eliminating duplication and waste in the various operations, and attempting to attain the maximum production. His success lies in the utilization of all the resources of the church to achieve the end for which the church exists.

1. What are the minister's opportunities? (a) *Pastoral*.—This has to do with the personal relations of the minister to his people. With encouraging words for the disheartened, with comfort for the sorrowing, with wise counsel for those in trouble, the minister can move among his congregation as a tower of strength. There are funerals to conduct, marriages to perform, and baptisms to administer; and each may be conducted with dignity, grace, and real personal interest. Strangers are to be welcomed, the sick visited, the old and infirm cheered. All who long for spiritual guidance have a right to expect his thoughtful, prayerful, personal interest. A shepherd knoweth his sheep by name, and the real minister calleth his church families by their names. His usefulness is enlarged by his personal relations with his people.

Dr. Broadhurst, in one of his books, tells the following story: The Rev. J. J. Dolliver, the father of former Senator Dolliver, was riding horseback one Sunday afternoon when he overtook a tall, awkward-looking boy carrying a string of fish. The preacher did not scold him for fishing on Sunday, but talked to him kindly and asked him what he was going to make of himself when he became a man. He gained the boy's confidence and finally led him into the ministry of the church. This boy was none other than T. B. Hughes, who later became the preacher-father of two of Methodism's illustrious bishops. That was high-grade pastoral work.

(b) *Educational*.—The minister should think of the work of the church largely in terms of an educational

process. Preaching should be educational. The social program, community service, and all other features of church work should be permeated by the educational ideal. Most churches cannot afford a director of religious education, so the average minister must assume the responsibilities outlined in Chapter V. He is the supervisor of the Sunday school, the director of the educational programs of the young people's societies, the promoter of week-day religious education. As he correlates the various features of the educational program and sees that there is no duplication of effort, the best results will be secured.

Preparatory classes for church membership provide a special opportunity to the minister. The church has grown lax in its requirements for reception into full membership, and as a consequence few Methodists really know the fundamentals of Christian thought and life. The minister ought to have this contact with all candidates for admission into his church, so that he may give to them through it an adequate intellectual understanding of Christianity and its personal and social aims. Thus will he bring new members into the church filled with a passion for Christ and his kingdom.

(c) *Social and recreational.*—The social and recreational program of the church affords the minister a fine opportunity for effective service. The church that willingly turns over to other institutions this phase of its program is throwing away an important part of its birthright. The most effective point of contact with many young people is in recreational activities, and the cement that binds congregations most securely is that which is mixed at social gatherings. Decadent will be the church that lacks a thoroughgoing social and recreational program.

The first step in determining such a program is a survey of conditions in the community in which the church is located. Such questions as these should be answered: *Approximately how many boys, girls, young men, and young women live in the district to which the church ministers? What are the present social and recreational facilities of the people? Are these good or bad? How many go to Sunday school? What is the juvenile-court record for this community?* etc. With this survey before him the

pastor should build his program to meet the recognized needs of the community.

(d) *Community service*.—In some places the church should assume responsibilities for community service. There are sick to be cared for, poor to be fed and housed, children to be clothed, men to be employed, and a hundred other varieties of service that the church can foster. If there is a charity organization society, many of these responsibilities may be turned over to it, but not all. Quite often the church must build an entire community service program, with a nurse and visitors as a part of the church staff, with an employment office, and with a lawyers' committee to secure justice for the poor. The pastor must see that the needs of his community are met; and if others are not doing what they might, he must do all he can.

But no church dares content itself with a mere program of alleviation; it must strive for prevention. *What are the causes of sickness?* They must be removed. *Why is there poverty and a need of life's necessities?* The conditions must be changed. *What is the reason for unemployment?* The industrial system must eliminate that hazard. The church shares responsibility for the sin and wretchedness of the world except as it seeks to correct their basis causes.

(e) *Extension*.—The minister is called upon for a variety of extension work. There are addresses before clubs and other organizations to be made, special lectures to be given, books and pamphlets to be prepared, church societies and institutions to be promoted; and the minister of ability and vision has a share in these responsibilities. Every great cause requires agitators who will give of their time and energy to propaganda work, and no fundamental reform or humanitarian cause should be without a large ministerial leadership.

In a local community the interests of the minister extend beyond the line of his church membership. The building of the Kingdom is a task as broad as human relationships, and no small-visioned minister can fulfill the large responsibility of righteous leadership in the community.

(f) *Missionary*.—The Methodist Church goes back to John Wesley for one of its great slogans: "The world is my parish." Every minister who is ordained in Methodism is

heir to that high idealism. The man in a small town has a bigger parish than his community outline map indicates. Every church ought to have posted in it the map of the world, the preacher ought to preach in world terms, the congregation ought to think in world conceptions, and the people ought to give for a world program. The very life of Christianity is dependent upon its world influence, for that which is provincial will ultimately die and be forgotten. The missionary phase of the minister's program is not fulfilled in the occasional missionary sermon: the missionary spirit should pervade all sermons. The separateness of home and foreign work should be forgotten in the interest of a united campaign of Jesus Christ for the salvation and redemption of the world and the establishment of his kingdom. The effective minister fits himself into such a program.

(g) *Financial*.—Someone has said that if a business concern were run on the same financial policy as a church it would be bankrupt in six months. The business affairs of the Kingdom, locally as well as in a central organization, must be put on a sound, efficient basis. Lloyd C. Douglas condemns financial pettiness in the following pertinent incident from *Wanted—a Congregation*: "Upon entering their cozy little living room I noticed a strip of some cheap textile lying across the table. It appeared to be a sort of cross between an umbrella cover and a highly magnified bookmark. I said to Mrs. Cranston, 'Clara, what is this thing?' She took it up, handed it to me, and replied, 'Oh, that? Why, it's for our church, you know! The women of the church are expected to raise a thousand dollars this year, and we are all divided up into groups to earn the money any way we can get it. Our chairman saw an advertisement of this scheme. It's called 'A Yard of Nickels!' See?' She fumbled with the heavy end of the ridiculous thing, counting, 'I have four—six—nine—*eleven* nickels already! Isn't that fine? You see,' she explained playfully, 'I leave it right here on my table; and whenever anyone asks me what it is,—and of course everyone does—I tell them all about it just as I am telling you. Then there is nothing for the guest to do but deposit a nickel! Don't you think it is a charming idea?' I dug down and brought

up some small change. I tried to smile over it and play up to the little farce which Clara seemed bent on making of the event. I happened to have two nickels. I thrust them into the gaping end of the tape; and then my disgust got the better of me, and I said: 'Clara, I do hereby make this modest tender of two nickels to your church; and if it is true that this goes to support the cause of the Master, I also hereby beg his pardon for being party to the insult. But, Clara, I am so firm in the belief that he would have neither part nor lot with an institution that attempted to propagate his principles by any such tactics as this that I think we are entirely safe. But really, it must make him very sorry—panhandling nickels from the neighbors to honor him!' "

It is the duty of the minister to set the proper financial policy before his people. He has the opportunity of proving to them that the Kingdom demands and deserves at least one tenth of their income and of dignifying the church by its expectation of adequate support without begging and without a penny-wise-and-pound-foolish program. The financial task of the minister, therefore, is both fundamental and big, but should not demand very much of his time.

2. What are the qualifications of the pastor? Under the seven foregoing heads is set forth the wide reach of the minister's program which are avenues of great usefulness. Through each and everyone the kingdom of God is being built, and the man who is a minister realizes his greatest power as he gives himself to this broad program. The man who takes up the work of a minister should be an executive, with ability to organize his church for its task and with promotive force enough to carry through its program. As the director of an orchestra distributes parts of a great symphony among the players and secures harmony through expert leadership, so the successful preacher has the gift of distributing responsibility among the members of his congregation in such a way that everyone is happy and effective in doing some specific piece of work for which he or she is well fitted. To one with a love for people and with sympathy and tact in his leadership the ministry opens up a great field of usefulness and power.

QUESTIONS FOR THOUGHT AND DISCUSSION

1. What ought the minister to know about his community?
2. What determines the program of the minister?
3. What are the essential features of an adequate program?
4. Which part of the minister's program is most important? Why?
5. What type of man makes a good minister?

CHAPTER V

THE NEED FOR RELIGIOUS EDUCATION

Prov. 3. 1-12.

- 1 My son, forget not my law;
But let thy heart keep my commandments:
- 2 For length of days, and years of life,
And peace, will they add to thee.
- 3 Let not kindness and truth forsake thee;
Bind them about thy neck;
Write them upon the tablet of thy heart:
- 4 So shalt thou find favor and good understanding
In the sight of God and man.
- 5 Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
- 6 In all thy ways acknowledge him,
And he will direct thy paths.
- 7 Be not wise in thine own eyes;
Fear Jehovah, and depart from evil:
- 8 It will be health to thy navel,
And marrow to thy bones.
- 9 Honor Jehovah with thy substance,
And with the first-fruits of all thine increase:
- 10 So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine.
- 11 My son, despise not the chastening of Jehovah;
Neither be weary of his reproof:
- 12 For whom Jehovah loveth he reproveth,
Even as a father the son in whom he delighteth.

Matt. 18. 2-6.

2 And he called to him a little child, and set him in the midst of them, 3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me: 6 but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

Eph. 3. 14-20.

14 For this cause I bow my knees unto the Father, 15 from whom every family in heaven and on earth is named, 16 that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the

inward man; 17 that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, 18 may be strong to apprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 unto him *be* the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen.

WHEN the United States of America accepted a democratic form of government, far-seeing leaders began at once to urge an adequate system of public education. They realized that the stability of the government and the moral welfare of its citizenship depended on the intelligence of the people, and that the nation as a whole could progress only as the mass of people were educated. Whatever of greatness we have achieved as a nation is due in a large way to our public-school system.

The kingdom of God, as a thoroughgoing democracy, rests its strength and power in the education and cooperation of its citizens. Training for this responsibility is no less essential than for civil duties. The church's provision for religious education indicates the reach of its vision and the earnestness of its purpose.

1. What is the aim of religious education? The purpose of religious education is evangelization—the making of boys and girls, men and women, truly Christian. If we define a Christian as one who knows the ideals and standards of Christ and strives to live up to them in his daily life and who is familiar with the purpose of Jesus and seeks to cooperate with him in its realization, then the task of religious education is definite. It must give knowledge and inspiration.

Religious education assumes that there is a body of information to be learned before one can be a full Christian. Popular conceptions of Christian standards are often wholly inadequate. To have a religious experience and join the church is one thing, but to know the idealism of Jesus and its implications in the modern, complex, social life of to-day is quite another. Many church members are more familiar with the Jewish law than with the principles of

righteousness which Jesus taught. If one were to ask the ordinary business man what the teachings of Jesus imply as to the conduct of an industrial concern, he would probably answer you in terms of individual honesty rather than in terms of brotherhood, love, and service. To very few persons has "the kingdom of God" any concrete meaning. Yet this is the great aim of Christianity, and one cannot cooperate with Jesus unless he knows the nature, purpose, program, and spirit of the Kingdom. Religious education is the great movement that seeks to give people this necessary knowledge.

However, one may know the ideals and standards of Christianity yet not be a Christian. The final test is always in *the doing*. "By their fruits ye shall know them." Some church members do not try to live up to the ideals of Jesus, but frankly state that they are impracticable and unrealizable. These are the arch heretics of Christianity and its most deadly enemies. The real Christians are those who believe in the practical and victorious leadership of Jesus Christ on the basis of his program that is set forth in the New Testament. The business of religious education is to convince people of the necessity of applying Christianity to the problems of society and of its sufficiency for the salvation of the world. It must generate a real passion for Christian living and a great earnestness for the work of the Kingdom. It must direct in the formation of those habits which are essential to highest usefulness in the Master's program.

Inspiration is no less a part of the program of religious education than is information. The two go hand in hand, and with the ever-increasing emphasis that the church is placing on this phase of its program we can expect greater results in the progress of Kingdom building.

2. What is the program of religious education? The program of religious education is as broad as religion itself. It may be summed up largely under four heads:

(a) *The principal organization for religious education is the Sunday school.* Its effectiveness is dependent on proper grading, well-trained teachers, good lesson material, modern methods, and an adequate provision for outside activities.

(b) *Other church organizations help in the religious education of the youth, such as the Epworth, Intermediate, and Junior Leagues, missionary societies, Boy Scouts, Knights of Saint Paul, Camp Fire Girls, and other similar agencies. Only as these are tied up to and correlated with the Sunday school will they be of the largest use in the process of Christian training.*

(c) *We must also realize that one hour on Sunday or even two are not enough for the accomplishment of Christian training. Week-day religious instruction is absolutely essential if we are to speed the realization of the kingdom of God on earth. This work, which is now being successfully carried on in many centers, should ultimately become a part of the church work in every community.*

(d) *Since the leadership of our country comes in large part from the colleges and universities of our land, the church must provide in all centers of higher learning a church program and curriculum courses in religion which will guarantee a constant supply of highly trained professional leaders and a great group of efficient lay workers. The church that neglects its college students will pay the price in an impoverished leadership.*

When Methodism was founded in America it immediately organized a university. From that day to this the best traditions and ideals of Methodism have been propagated in its own colleges and universities, which have been established throughout the length and breadth of this country. Without their influence in the past Methodism could never have attained its present height, and through them Methodism will progress in the future. Because of the great mass of Methodist students at State and independent institutions it has been found necessary also to organize Wesley Foundations for the religious care and spiritual development of Methodist young people at non-Methodist schools. The rapid growth in power and influence of these Methodist organizations assures the church of greater loyalty and better leadership from its university-trained young men and women.

3. What are openings for leadership in religious education? (a) *Directors of religious education in local churches.*—Methodism is awakening rapidly to the need of

religious education. From churches all over this country is coming the call for men and women who are trained for leadership in this field. The old hit-or-miss methods of the past stand condemned. Too long have children come to hold the Sunday school in disdain, because in comparison with their week-day schools its organization, materials, and methods were not up to date. There is so much overlapping in an ordinary church that one is confused and nettled by the varied and usually inefficient approaches. Ordinary Sunday-school children have little real information concerning the meaning and growth of Christianity, and their attitudes and habits are generally left to chance development. Into this chaos a man or woman is called to bring order and system. He must correlate the activities of all organizations. He sees to it that an efficient corps of teachers is provided, and that the best lesson materials are used. He plans for the cultivation of Christian attitudes and habits. He works up a program of activities through which the pupils can apply the teachings of the school.

But the director of religious education in a local church does not stop even here. He begins week-day religious instruction and provides the means of a better education in religion. He organizes a daily vacation church school in the summer for children who have nothing to do; arranges for and conducts, if possible, a summer camp, through which the church can minister to the physical, social, and spiritual well-being of its children. Such a program is a challenge to any young man or woman with executive ability and red blood.

(b) *Directors of religious education for communities*—To provide for an adequate week-day school, a group of churches often cooperate. Thus the best results can be obtained with a minimum expense to each denomination. Men are needed to head up such a combined effort and direct the religious-educational work of an entire community.

(c) *Denominational directors*.—The working out of a big program of religious education for a city, a district, a Conference, or even an area is often put in the hands of a general administrator. To fulfill the responsibilities of such an office one must know the theory, methods, and

solutions to the problems of religious education and be able to direct its development over a large field.

(d) *General church leadership*.—Most of the denominations, including the Methodist Episcopal Church and the Methodist Episcopal Church, South, have each a Board of Sunday Schools, to which is committed the task of directing the whole Sunday-school program of the church. It determines standards of organization and methods and then gives necessary help in lifting the work of the schools up to the ideals they advance. It provides tests and applies them for the edification of the workers. It collects all data with reference to the growth of the Sunday schools and gives to the whole movement a centralization that is all-important. These churches also have editorial departments and publishing houses. Lesson materials for every grade are prepared and issued, as well as many special courses. Lesson periodicals, teachers' helps, and story papers for the instruction of teachers and the inspiration of pupils are edited and published. These important activities require exceptionally well-trained men and women. Prepared persons must be ready to fill vacancies in these administrative and editorial positions.

(e) *University pastors*.—Within the last few years a new field of work has opened up. So great are its possibilities and so important are its results that its development has been most rapid. College students in our great State and independent institutions require a special religious-educational program, and already in the Methodist Church 70 centers have been organized, exercising a care for 44,000 Methodist Episcopal students. The care of the women students is being turned over more and more to women leaders, who work with the university pastors.

(f) *Professors of religious education*.—In our thought of religious educational teaching we must differentiate between those who seek to educate their pupils religiously and those who give courses that prepare young people for leadership in this field. There is great need of both classes of professors in colleges and seminaries. One man can do both, but the purpose of the various courses should be definite. Every first-class seminary has a department of religious education. Every first-class denominational col-

lege either has or is planning to have a chair of religious education. The possibilities of organizing the whole religious program of a college about the professor of religious education are manifold. This great field has its appeal to young men and young women.

4. What are the needs in foreign lands? The demand for leadership comes not alone from the United States but from the whole world. Wherever the Methodist Episcopal Church has gone, there religious education directors are needed. In Europe the present plan of the church calls for a man to head up the work of promoting religious education in an entire country with various well-trained assistants. In South America there is a similar plan to that of Europe, except that possibly one man must supervise a larger area. China is divided into three great sections—the northern, the central, and the southern—and an educational director is put in charge of promoting, organizing, and correlating the religious-educational work of each unit. The task of organizing a religious-education program in such great districts as these presents one of the biggest opportunities in the church. The future of Christianity in these countries depends on the efficiency of the educational program. Those who have the qualifications for such leadership should think carefully concerning this challenge.

5. What training is necessary for religious-educational leadership? The religious-educational director should be a good executive, affable and approachable in manner, a lover of children, and having a great passion for the propagation of true religion. He should have in addition:

(a) *A general college education*, which will give him a fine scientific, historical, literary, and philosophical background for his broad work and contacts.

(b) *A general seminary course*, during which time he has specialized in the field of religious education. One should study also in the general field of education, for its background and principles are essential to a director of religious education.

(c) *A master's or doctor's degree* is highly desirable, and many who are entering this field are securing their M. A.s or Ph. D.s in religious education.

QUESTIONS FOR THOUGHT AND DISCUSSION

1. What is the purpose of religious education as it affects the pupils?
2. What are the consequences of a religious-educational program in a local church?
3. What are its possibilities for society?
4. What vocations are open to one trained for this work?
5. What training is necessary?

CHAPTER VI

TEACHERS AS BUILDERS

Prov. 3. 13-18.

- 13 Happy is the man that findeth wisdom,
And the man that getteth understanding.
- 14 For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
- 15 She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
- 16 Length of days is in her right hand;
In her left hand are riches and honor.
- 17 Her ways are ways of pleasantness,
And all her paths are peace.
- 18 She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.

Matt. 20. 20-28.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him. 21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. 23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give; but *it is for them* for whom it hath been prepared of my Father. 24 And when the ten heard it, they were moved with indignation concerning the two brethren. 25 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 Not so shall it be among you: but whosoever would become great among you shall be your minister; 27 and whosoever would be first among you shall be your servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

2 Pet. 1. 5-8.

5 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; 6 and in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness; 7 and in

your godliness brotherly kindness; and in *your* brotherly kindness love. 8 For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

OUT in a small Middle Western town the people were busy preparing for the return of one of their fellow citizens who had been signally honored by the nation. Everybody knew him familiarly as "Jim." He had been popular as a boy; and as he came into young manhood, many predicted for him a great future. None was more interested in these possibilities than the one who had been his teacher in the seventh and eighth grades. She had discovered the superiority of his mind and the fineness of his character and had given to him her best efforts. Through him she hoped to realize some of the dreams that were impossible of her own attainment. In the due course of the festivities "Jim" addressed the assembled throng. He seemed just the same—genial and approachable, genuine in his attitudes, loyal to friends, true to high ideals. He spoke feelingly of his youth with its many happy experiences. Suddenly he stopped, thought a moment, and then said: "The greatest single influence in my life was my seventh-and-eighth-grade teacher. She did more than teach me history, arithmetic, and literature: she cultivated an ambition within me to get all the knowledge I could. Her confidence in me was contagious, for from that time on I had confidence in myself. But, even greater than these, she taught me that selfishness is the worst enemy a man has, and that real greatness is measured in terms of service. This evaluation of life's opportunities has guided my decisions on many occasions and has kept me clear of many pitfalls into which so many young men slip."

Back in the hall this former teacher sat. Tears ran down her cheeks, she hardly knew why. It was a deep sense of satisfaction to know that her efforts for him were not in vain, and that he was willing to give her credit for some of his greatness.

It may happen that a teacher never hears a word of appreciation, but his influence is none the less potent. When the great value of his work is seen and felt, gratitude for the labor becomes a happy incident rather than the primary

incentive. The opportunities of a teacher are far-reaching and constitute a real challenge to constructive service.

1. What are the needs that a teacher should meet? (a) *The preparation of children and young people for cooperative living.*—Life is generally pictured as a struggle. When education is set forth as the means by which one protects himself against the onslaughts of others and as the source of power by which others are overcome, the beast instincts of fear and mastery are nurtured and loosed. A child so taught begins life with the selfish attitude of the fighter, whose creed is "Do the other as he would do you, but do him first."

What an opportunity comes to the teacher to present life as a cooperative game, in which each works for the welfare of all! Education should fit one to do one's share of the common task, to assist in providing the necessities and comforts of mankind, to be a producer, not a parasite, and to add to the richness of the cultural life of the community through his own high-mindedness. Arithmetic, algebra, English, history, economics, literature, philosophy, and all the other studies become the means of training young people, that they may do their best for the social group as a whole.

Christ insisted on the application of a new principle to life—namely, the brotherhood of man. It follows naturally from his teaching about the fatherhood of God. Brotherhood means family life as the basis of human relations. The family shares, the family works together, the family enjoys a common heritage; and it is for the family life of the world that education should aim to prepare the pupils.

The crest and crowning of all good,
Life's final star, is brotherhood.
For it will bring again to earth
Its long-lost purity and mirth,
Will send new light on every face,
A kingly power upon the race.
And till it comes, we men are slaves
And travel downward to the dust of graves.

Come, clear the way, then, clear the way;
Blind creeds and kings have had their day.

Break the dead branches from the path:

Our hope is in the aftermath.

Our hope is in heroic men,

Star-led to build the world again.

To this event the ages ran!

Make way for brotherhood, make way for man!

—*Markham.*

If brotherhood were taught in the schools and colleges of our land with the same sincerity and completeness for the next twenty-five years as temperance was presented during the last twenty-five years, we might expect equally astonishing results. In the past we have cultivated individualism and we have reaped a nation of individualists. Young people who burn with the passion for brotherhood can find in the profession of teaching a great opportunity for building anew the foundations of our social order.

(b) *The inculcation of high ideals of character.*—Teachers also have the opportunities of instilling into the minds of the pupils high ideals of personal living. A pure mind that thinks wholesome thoughts, that is active with noble imaginations, that is animated by the finest intentions, is possible to all. Paul says that “whatsoever things are true, . . . honorable, . . . just, . . . pure, . . . of good report, . . . think on these things” (Phil. 4. 8). Generosity, thoughtfulness, courtesy, good will, appreciation, reverence, loyalty, and faith are attitudes that teachers can promote in the regular routine of the school. Character is a goal of education; and without honesty, justice, and love, education may prove a dangerous instrument.

It is true that the public-school men look to the church as the primary source of ideals and character; but the church has a chance to influence only a small per cent of the boys and girls. If the mass of the American youth is to have the moral standards that are essential to the maintenance of our present civilization, the public schools must give themselves seriously to this task. If there is to be any moral progress, these same schools must assume a large part of the task of raising the standards. The teachers of to-day are laying the moral foundations of the future.

(c) *The development of personality.*—Personality is made up in part by the way a person looks and by every-

thing he does or says or even thinks. We speak of an attractive personality, and an analysis will disclose that becoming attire, cleanliness, neatness, gracefulness, alertness of eyes, clearness of voice, richness of vocabulary, attentiveness, breadth of interests and sympathies, responsiveness, frankness, genuineness, ideals—all these and more go to make up this thing we call personality. In the process of education these can be developed, and all honor to the teachers and professors who seek that end. Since personality is an important factor in efficiency and power, more attention should be given to it.

(d) *The inspiration for service.*—What are the standards of success which are being taught in our schools and colleges to-day? These are largely expressed in the men who are proclaimed the most successful. In the past teachers have too often made the acquiring of wealth the test of greatness. The men whose lives were used as a stimulus to hard work and a spur to ambition were those who had secured great possessions. Consequently, it was natural that the big aim of schoolboys was wealth, and that making money became the end for which everything else must be sacrificed. The time has now come for a different measurement. Christ gave the new test when he said, "He that is greatest among you shall be your servant" (Matt. 23. 11). The measure of success according to Christian standards is therefore the measure of service.

It is interesting to note the increasing recognition of this principle among men of wealth and even among large corporations. Business to-day covets the reputation of being serviceable. Men of wealth seek to justify their existence by large benefactions. However, the standing of a man of wealth under Christian ideals is determined also by an estimate of real service rendered in and through the process of his money-making. Generous gifts do not make right the wrongs of profiteering, graft, exploitation, and injustice.

The heroes of our youth must be men and women whose successes have in them no taint of selfishness and greed. Fallen are the gods of wealth and power, and exalted should be those whose lives are patterned after Jesus. The Alexanders must yield place to the Livingstones, the Napoleons to the Florence Nightingales. The Morgans, Carnegies,

and Rockefellers have yet to prove that their lives, business, and gifts have all worked toward the establishment of the kingdom of righteousness and brotherhood on the earth. Only as the teachers possess this point of view and impart it to the pupils will they be laying the foundation of a happy, prosperous, and peaceful world.

In thinking of the life of Chinese Gordon, with its fine spirit of constructive service and glorious sacrifice, the poet Blackie caught a vision of what all lives should be and phrased it thus:

What live we for but this—
Into the sour to breathe the soul of sweetness,
The stunted growth to rear to fair completeness,
To drown sneers in smiles, to fill hatred with a kiss,
And to the sandy wastes bequeath the fame
That grass grew behind us where we came.

2. What qualities are necessary in a good teacher? A long list could very easily be made. One should love children and young people and enjoy working with them. Sympathy, patience, good nature, and a thorough understanding of young life are fundamental. The teacher should be able to maintain discipline through love and respect rather than by fear. Above all, he should be the embodiment of the idealism he is trying to give to his pupils and should exemplify the high ideals of character and the spirit of co-operation and service which he is attempting to impart to them.

The personality of the teacher is important in the development of personality in young people, for this end is accomplished in no small way through the contagion of personal influence. The following extract from a letter of a fifteen-year-old girl to her teacher is typical of the power that is exerted: "I am going away to school next year. While you may not like my choice of a school, I promise that I will strive to get the things that you always said were most worth while. You are my ideal, and I want to get the schooling that will make me just like you." Therefore, everything that goes to make up personality should have the thoughtful consideration of every teacher.

3. What training is necessary for a teacher? For public-school work the State has established a minimum stand-

ard of training. Young men and women who are going into teaching ought not to be satisfied with a minimum but should press on to higher standards. In teaching, all the resources of mind, body, and soul are brought into play. There is no wealth of reading or travel or experience that does not add greatly to the effectiveness of the teacher. A full college education and some specialization should be the standard of all who would give their best service and make their largest contribution to society.

Each teacher should keep in mind that only as he studies and reads and travels persistently will he be able to give his best to the young life entrusted to him. The geography and history teachers who do not make their subjects live by using current events are failing to realize their full possibilities. The training process is never complete but should continue on and on as long as service is attempted.

4. What are you going to do about the needs and opportunities in the educational field? Teachers have the opportunities of multiplying their own idealism to the n -th degree. With a real love for their pupils, with a great enthusiasm for their work, and with an idealism worthy of infinite propagation there is no limit to the influence that teachers may exert. Whether in the public schools, the denominational colleges, or the State universities, the responsibilities are much the same. In religious schools there can be definite religious instruction, but in tax-supported institutions one can present the same ethical standards without labeling their source. Teachers are builders, and they are laying the foundations of future civilization. A vocation with such opportunities is worthy of the life investment of the most gifted.

QUESTIONS FOR THOUGHT AND DISCUSSION

1. What are the prevailing tests of success?
2. What motives lead young people into teaching?
3. Why is the question of motive so important to teachers?
4. To what extent does a teacher teach by personal example and through personal ideals?
5. How far should the public school go in taking care of the moral instruction of children?

CHAPTER VII

CHRISTIANITY AND HEALTH

Matt. 9. 35-38.

35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. 36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

Matt. 14. 13, 14.

13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him on foot from the cities. 14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.

Mark 1. 40-42.

40 And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. 42 And straightway the leprosy departed from him, and he was made clean.

Luke 9. 1-6.

1 And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. 2 And he sent them forth to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. 4 And into whatsoever house ye enter, there abide, and thence depart. 5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them. 6 And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

THE life of Dr. Wilfred T. Grenfell is a story of achievement and service. His name is honored and his work is known all over Western Europe and America. He was born in England in 1865 and from early childhood lived an outdoor, vigorous life. As his education progressed, he

decided to be a doctor and he went to the slums of London to study and to help the poor there. It was at this time that he came under the influence of that great preacher, Dwight L. Moody. He soon saw that being a Christian meant living a real life of service and sacrifice, and he had to determine whether he would go into a practice that would make him rich or use his medicinal skill in unselfish service. The needs of people in less-favored lands were so persistently before him that he decided to be a missionary. Frederick Treves, fine surgeon and daring sailor, persuaded Grenfell to go to Labrador and to minister to the fishermen and their families that live on that stormy, desolate coast, eleven hundred miles long.

Dr. Grenfell began his work with a small hospital ship. Within a few months he had nearly a thousand cases. Going from village to village, he brought not alone the blessings of health but sawmills to provide building materials, a boot factory to improve the footwear, trading posts that provided the means for fair exchange, schools for the education of the young, and churches for everybody.

It is well to note here that a program of betterment avails little unless the Christian religion is put at the center. It is the Christian motive that prompts all welfare work, and only as the worker preaches Jesus Christ in his work can any permanent good result. Dr. Grenfell gave these people health as something incidental to his gift of Christ himself. He strove for their general good as a part of his religious program.

By boat in summer and by dog teams in winter Dr. Grenfell moves up and down that bleak, barren country, the one hope of those people. He is the great father to them all. To him they owe the lightening of their burdens, the brightening of their minds, and a richer and more abundant life that makes living more enjoyable and worth while.

Christianity and health have marched hand in hand ever since Jesus showed his continual concern for the physical well-being of people. Time and time again he healed bodily ills, not to show his power or to prove his authority, but because of his sympathy and love for those people who were suffering. To-day in every land where Jesus Christ is known and followed, doctors, dentists, and nurses are seek-

ing to promote the health of the people and are carrying out his commission, "Heal the sick."

1. Why are Christians interested in health? The kingdom of God requires the utmost possible elimination of disease and the universal establishment of conditions of healthful living. Sickness destroys life, often in its prime. It lessens one's usefulness in the world. It robs one of his highest attainments. It prevents constructive work for the Kingdom. It hinders happiness and the development of the highest qualities of personality. Some kinds of disease make criminals and cripples, and some send their prey to the insane asylums. Rich and full life for all is impossible while disease stalks everywhere throughout the earth.

2. What are the motives for health work? (a) *The first motive for healing is sympathy and love.* When one is sad at the sight of sickness and suffering, and yearns to bring to the people so afflicted strength and comfort, one has the fundamental Christian motive for studying medicine and surgery. Without this attitude a doctor will lack a quality that is essential to his greatest usefulness. The Kingdom spirit is based on proper motives of which love for and interest in people is the most important.

(b) *A second motive for doctors, dentists, and nurses is to secure to society as a whole the largest contributions from each member.* Disease and sickness make many men and women nonproductive and therefore lessen the available resources of the group. It is estimated that the annual loss in the United States from preventable disease is \$1,500,000. The Kingdom workers strive to make every individual fit to do his most for the world, since the greatest good can come only as there is complete cooperation on the part of all.

(c) *A third motive for health work is happiness.* The Kingdom is to see the fulfillment of the "good tidings of great joy." God intended everyone should be happy; and since a great cause of sorrow and disappointment is sickness, the doctors can do much toward bringing in the new day of great and continual joy.

Such motives as these are worthy of the finest character, and with them a life will be productive of the greatest usefulness and power.

3. What preparation is necessary? With a background of this high idealism one who is looking forward to health service must equip himself for responsibilities ahead. Lives will be intrusted to him. The future of individuals and families and affairs of great importance will hang upon his knowledge and skill. The best training, including an arts course, a four-year medical course, an internship, and possibly some postgraduate work, is none too good. One must spare no time or effort in preparation for doing the best that can be done for all persons who intrust themselves to his care.

4. How shall one choose a place for work? The question that all young doctors, dentists, and nurses face is, Where shall I practice? This is too often settled in a selfish or offhand way. "Here is a pleasant community, so I will hang out my sign," says one. "This is where I can make the most money, so I will settle here," remarks another. "My friends live here, so getting started will be easy," observes a third. So it goes with many, but those who decide on such bases have no vision of their work in relation to the building of the Kingdom.

A young doctor with the Kingdom spirit asks at once, "*Where is the greatest need for medical service?*" In the United States there is one doctor for every 700 persons; in China there is one doctor for every 350,000 persons. In America health and sanitation are taught at home, in the public schools, by lectures, through magazines, and the public press. In China practically nothing is known concerning even the simplest health precautions.

The conditions in India are as bad as those in China. The greater heat augments the necessity of cleanliness, but nothing is known of sanitation. The prescriptions of priests for the treatment of common ailments are revolting and almost suicidal. Only recently has there been any attempt to prevent the mingling of lepers with the rest of the people. The fanatical conception of the sacredness of all life leads to the protection of animals and vermin that spread the most deadly diseases. Rats, carrying bubonic plague, are permitted to run at liberty everywhere.

The situations in other less-favored sections of the world are little better. The suffering of millions stirs the

brotherly sympathies of those who are prepared to remove the cause of their suffering.

The distribution of doctors is not equal even in the United States. Residential communities where large fees can be charged are often oversupplied, while the crowded sections of the large cities and the sparsely settled regions of mountains and plains are neglected. Foreign peoples bring with them their crude notions of medical care, and only as better ways are shown them can the health of this country be preserved.

One doctor said, "I believe in looking after America first," but the dominating motive of this same doctor when he chose a community in which to practice was to make lots of money. His selfishness permitted no practical concern for the needy sections of even this country.

"Why should American doctors go abroad, anyway?" was asked by a young interne. There are many pertinent reasons. Disease in one part of the world menaces every other part. The scourge of influenza was imported into the United States. Bubonic plague was started in California from the rats which came across the Pacific in trading ships. Leprosy claims its victims in the United States because of foreign infection. Health in our own Southern States was jeopardized as long as yellow fever was a scourge in Cuba and Panama. The Rockefeller Foundation has to fight hookworm in every continent of the world in order to stop its ravages in America. If for no other reason than our own protection we must wipe out disease in every part of the world. But there are other reasons—the reasons Christ would give if we should ask him. We all are brothers, and our love for the family in India and Africa is enough to make us want to heal their illnesses. Our desire for a happy, productive, abundant world should call forth a great army of men who will bring to all peoples the healing touch of Christian doctors.

5. Is medical work appreciated by the less fortunate people? Here is a testimony from Asia. For lack of doctors and nurses a Methodist hospital in China was closed. After three years, during which time no one was in attendance, there was still a daily procession of scores of people coming to the hospital for treatment. Some came hun-

dreds of miles on foot only to find closed doors. Doctors whose indifferent hearts permitted this tragedy ought to hear in their dreams the cries of anguish that went up from the neglected people who stormed the closed doors of that Christian hospital.

6. What is the challenge to dentists? No one can picture the distress of the people who have never known anything about the care of the teeth. With mouths in a terrible condition of decay, ulceration, and disease people go from day to day and month to month suffering untold agonies. Few in backward lands have learned the simplest methods of extraction and cleaning, and untrained missionaries and doctors are continually called upon for simple dental service.

What a tremendous opportunity there is for a young dentist on the foreign field! With an unlimited constituency in the direst need, with the chance of teaching great masses of people the care of their teeth, and with the privilege of training helpers who can assist in the spread of the propaganda for healthy mouths no one could ask for a more useful career. Good teeth are essential to good health. Stomach troubles, neuralgia, rheumatism, and many other of the serious ailments of mankind often come from decayed teeth. To assist in keeping mankind healthy and to bring a larger measure of happiness and efficiency to the world dentists are called to give themselves in devoted, constructive service.

7. What constitutes a complete health program? The work of the doctors abroad is not only the healing of those already sick but also the prevention of disease. It is not only to do work themselves but to train many others who can carry on and extend their program.

The doctor becomes at once a sanitary engineer. He seeks to clean up the city, to purify its water system, to educate the people in the fundamentals of hygiene. He investigates as far as possible the food conditions of the city and tries to obviate contagion through that source. By example and demonstration he sets a standard for healthful living.

In his hospital the physician abroad trains others to become doctors. They are slow to learn, but the effort is

worth while. The little medical school so begun has possibilities of growth, and its influence spreads. Christ gathered his disciples to carry out his plan, and doctors have the privilege of multiplying themselves in the lives of their pupils.

With programs of prevention, education, and leadership development the doctors and dentists who give themselves to Kingdom service abroad have a work of unlimited possibilities. The call for new recruits for the medical corps of the Kingdom forces is more insistent to-day than ever before. What can we do about it?

QUESTIONS FOR THOUGHT AND DISCUSSION

1. Why is health work included in Kingdom activities?
2. Why is it necessary to send medical missionaries to foreign countries?
3. What is the fundamental motive of medical missions?
4. What constitutes an adequate program for health work?
5. What are the opportunities for dentists abroad?

CHAPTER VIII

"THE GOSPEL AND THE PLOW"

Matt. 25. 34-40.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

Luke 7. 20-22.

20 And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? 21 In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. 22 And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them.

Luke 10. 30-37.

30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved

neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

THE title of Sam Higginbottom's recent book makes a very appropriate subject for this chapter, for it links together two fundamental needs of mankind. He has blended the two in a most powerful manner in his work in India, and his pioneer endeavors have opened up a great new method of propagating Christianity.

Mr. Higginbottom—for he has never been ordained—was graduated from Princeton in 1903. He expected to take seminary training and go to South America or China as an evangelistic missionary; but a chance meeting with the Rev. Henry Forman, who had just returned from India, led to his immediate acceptance of work in that great Asiatic country. As a teacher of economics in the Allahabad Mission College Mr. Higginbottom came face to face with the practical needs of India. After six years of work he became convinced that scientific, modern farming, as a missionary method, should be taught. The mission authorities finally agreed to his going to America for specialized training and for the raising of the necessary funds for the work. He was graduated after two years from Ohio State University with a B. Sc. in Agriculture and returned to India with thirty thousand dollars with which to set up his program. He bought 275 acres of land, built a bungalow, barns, roads, and paths; and the first mission agricultural school was duly opened.

It is significant that the land chosen for the site of the school was the poorest in that section, covered with weeds and grass of the worst character and cut up by many gullies. But with the use of modern implements this land that would not formerly have rented for eight cents an acre was producing a return of twenty dollars. The hard land was plowed deep and fertilized, the moisture conserved, the ground cultivated; and the God of nature brought forth abundant harvests.

The success of this farm school has grown beyond the expectations of its founders. Not only have outcaste Christians come to learn the modern ways of producing life's necessities in abundance, but, also, the rulers and princes

have traveled from far and near to see what was being done and to learn the ways of scientific agriculture. The government of India has been so impressed with the results of Mr. Higginbottom's school that it is endeavoring to carry on in a broader way the work that has proved so useful at Allahabad.

1. What is the need of this work? Mr. Higginbottom gives several reasons for the farm-school program:

(a) *Agriculture, the basic industry of the world, is to-day the main occupation of India and it will remain so because of the climate and long growing season.* Farming development will provide the simplest and most direct way of giving India enough to eat and of preventing famine.

(b) *Improved agriculture is the line of least resistance in a society bound by caste.* When taught to a low-caste convert it will give him enough to eat and will provide him with a surplus for clothing, doctor bills, the education of his children, and the support of his religion. It also gives an occupation to the sons of Christians who are not fitted for mission teachers or preachers. Otherwise, these often become an embarrassment and a care to the mission. Even for those folks who possess no land agricultural training increases their earning capacity two and one half times.

(c) *Training in agriculture can give the educated, non-Christian Indian the opportunity to earn a decent livelihood and to keep his own independence and self-respect.* Though disappointed in other more promising activities, such as government and law, they can still be of real assistance to the nation as a whole.

(d) *The development of agriculture carries in its wake a great demand for related industries, such as the making and repairing of farm machinery, dairying, canning, preserving and drying of fruits and vegetables, sugar making, oil pressing, tanning, and rope making.* These provide work, prosperity, and independence to many needy individuals.

(e) *Agriculture meets the demand in India for vocational, or "dollar" education.* The natives want practical training that will insure them the necessities of life; and this is of course essential before the cultural studies can be appreciated.

(f) *India needs roads, railroads, canals, schools, colleges, libraries, and hospitals.* Sixty-two per cent of the people of India are without any medical aid whatsoever. In their poverty they cannot get the necessities of food, much less all of these other things. Improved methods of farming will so increase the wealth of the people of India that they will be able not only to dispel the nightmare as well as the reality of famine but also to provide themselves with these other things, of which they are sorely in need. From the point of view of Christianity modern agriculture is the one sure way of getting a self-supporting, self-propagating, and self-governing church.

2. What can be done in agricultural extension work? Mr. Higginbottom soon found himself in great demand for spreading the gospel of the plow. Colonel Sir James Roberts was so impressed by the possibilities of agricultural training that he arranged a speaking tour of native states, in which Mr. Higginbottom spoke at length of the needs, methods, and assured results of improved farming. In each state the lecture was given in the palace of the Maharaja, with the Maharaja himself presiding.

In 1915, on Mr. Higginbottom's return from America, the Maharaja of Bombay called him to his palace to work out a great agricultural program for his state. This ruler is perhaps the wealthiest man in the world and combines with his great executive ability the vision and sympathy of a truly great leader. After the details of the program had been approved, the Maharaja asked Mr. Higginbottom to take full charge of the work. Being a Christian missionary was no obstacle to the Maharaja, but Mr. Higginbottom would not forsake his mission school. It was so arranged, however, that he and one of his assistants would give part time to the direction of the program; and for their service the Maharaja paid the mission seven thousand dollars a year. Under his able direction the waste lands of this great state are being rapidly transformed into productive fields, and the ghost of famine is being driven permanently away.

3. What is Jesus' attitude to this work? In passage after passage of the New Testament the broadest program is urged as the purpose of Jesus and his kingdom. Jesus

said in one place, "I came that they may have life, and may have it abundantly" (John 10. 10). Can there be abundant life without food, clothes, health, and education? Jesus proclaims his Messiahship to the disciples of John the Baptist by saying, "Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them" (Luke 7. 22).

Preaching was only one element in his program of Kingdom building. These other activities were apparently equally important in proving the genuineness of his Sonship to God.

The most definite statement of the Christian responsibility is given in the parable of the Last Judgment. To those on his right hand he said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me" (Matt. 25. 35, 36). The agricultural missionary might ask when did he see Jesus hungry, or naked, or thirsty, and ministered unto him? and the answer would come back: "When you went to that little famine-cursed Indian village that had been growing ten bushels of wheat per acre and you taught it to grow twenty you were helping to feed the hungry. When you went to that village that was growing sixty pounds of poor, short-staple cotton per acre and taught them to grow three hundred pounds per acre of good, long-staple cotton you were helping to clothe the naked. When you went to that village where the well had dried up and you sent a boring outfit and bored down until you had secured an abundant supply of water, enough for man and beast and some over for irrigation, you were helping to give drink to the thirsty. 'Inasmuch as ye did it unto the lowest and meanest of India's outcastes ye did it unto me.'"

4. What are the opportunities to-day? With enthusiasm and determination the Methodist converts are being taught scientific farming, and the results are speeding up

our endeavors to secure adequate equipment and trained leaders. The great Centenary movement is now providing the means for the extension of this work. Agricultural departments are being installed in our boys' schools, farm schools are overcrowded, our loyal agricultural workers are doing magnificent service. The plans for future development will see the farm-school program in operation wherever Methodist missions have gone.

In the great orphan-school program that Dr. Bysshe is carrying on in France agriculture is one of the main features. France knows little of scientific agriculture and of the use of modern farm machinery. On the great estate that Methodism has taken over the fatherless boys of our sister republic are learning how to make the ground most productive and find in this task an interesting and a remunerative occupation. French Methodism will in time be richly repaid for the practicability of its missionary program.

What a chance this field presents to one who has or will secure the necessary training! For practical usefulness and far-reaching Christian influence the teaching of scientific farming in the backward nations of the world has an unsurpassed appeal.

QUESTIONS FOR THOUGHT AND DISCUSSION

1. What is the purpose of agricultural missions?
2. What are the various methods used?
3. What results are being secured?
4. Is agricultural work a vital part of the Christian program?
5. What is the Methodist Church doing in this field?

CHAPTER IX

OPPORTUNITIES IN RURAL LEADERSHIP

Matt. 13. 3-9.

3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow; 4 and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: 5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: 6 and when the sun was risen, they were scorched; and because they had no root, they withered away. 7 And others fell upon the thorns; and the thorns grew up and choked them: 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 He that hath ears, let him hear.

John 21. 15-17.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. 17 He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Gal. 6. 7-9.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. 9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

SEVERAL years ago a young man entered the ministry in a great agricultural State and was offered two country churches as his first parish. He declined, saying, "No, one is a big enough job for me." "But one pays only \$450," he was told. The young preacher replied, "If they pay me only that, that is all I am worth." After several years he left that work, but not until the parishioners had built a

fine church plant, with adequate social, recreational, and educational facilities, had erected a beautiful and comfortable parsonage on an acre lot, and had raised the salary to \$2,500 a year.

What this young man did, others can do. As the strength of the nation rests upon the character, intelligence, and prosperity of the rural sections, the rural preachers inevitably hold places of high importance. They have within their reach the means of meeting the physical, social, intellectual, moral, and religious needs of the farmers and their families, upon which character and prosperity rest. With an enlightened and aggressive rural ministry greater progress may be made along all lines of country life.

When Theodore Roosevelt was President of the United States he called attention to rural America in a most effective way. Since that time the church has slowly developed its rural program and with increasing insistence it is demanding a specialized rural ministry. Too long has the church used country charges either as training camps for cub preachers or retiring grounds for worn-out veterans. To-day the principle is being established that only country-minded preachers take rural charges.

1. What are the needs of country people? (a) *Spirituality*.—The greatest opportunity of the rural pastor lies in the religious development of his people. The Kingdom idea is new and strange to most country people. They have been accustomed to an individualistic religion as it is expressed in the old-fashioned revival. They are familiar with the occasional religious campaigns. They need the broader social outlook that is expressed in the teaching of the Kingdom and the habit of a continuous cultivation of the mind of Christ. They should see that religion is more than an emotional experience, and that it is vital only as it fits one for practical social living.

The type of religious thought colors the whole life of a rural community. Individualists in religion make individualists in the community. If one is not accustomed to ask, "What does Jesus want done in this community?" one is not likely to cooperate with others in community betterment. Sacrifice for social welfare comes only as it is backed by religious sanctions. The great opportunity of

the rural pastor lies not alone in cleansing and purifying individual lives but in building up a social enthusiasm that seeks for all the abundant life that Christ came to give, and in establishing the kingdom of God on earth.

Spirituality is simply having the mind and living the life of Christ. The program of the church can be no narrower than the interests of Jesus. As the life of Christ is presented in its richness and fullness, and as individuals catch his spirit of good will and brotherly cooperation, the rural sections of this country will be lifted out of their narrowness and social indifference.

(b) *Broader and better education.*—The rural pastor should also be an educational director. The first feature of the educational program has to do with religion. The Sunday school, the Epworth League, and other church organizations must give themselves seriously to the building of character and the training of an efficient leadership for the church and the community. Religious vision, church enthusiasm, and aggressive Christian community programs have their source largely in this educational work of the local church. The rural pastor should train the youth in the highest ideals of Christian lifework. His program would be similar to that outlined for a director of religious education in Chapter V.

The relation of the rural church to the public-school system is one of inspiration. The church ought to back the consolidated school and secure the blessings that such a centralization insures. It should seek the erection of dormitories for teachers by the side of the school, that they may have sufficient comfort and convenience to give themselves continually to rural education. Only as the teachers love the country are they able to inspire the boys with a love of the farm.

There is a general program of education that the church can foster. During the slack season farmers' institutes can be held in the church, at which the people can gather much practical information. Experts may be imported to lecture on specific problems. At Lakeville, Ohio, hog cholera broke out so virulently several years ago that combating it seemed impossible until the pastor of the Methodist church, C. M. McConnell, enlisted the services of a

specialist, who, through lectures at the church, taught the farmers the means of effective prevention. Also, through a modern church library, covering a wide range of interest, a fine contribution may be made to the practical, intellectual, and cultural life of the community.

(c) *Recreation and social life.*—It has long been assumed that country boys are more physically fit than the city boys, but the army examinations disclosed the interesting fact that the city youths are 10 per cent more efficient physically than those from the country. The country boys work hard and develop great strength along some few lines, but their development as a whole falls short of the standard. Girls are even more in need of physical training than the boys. Their routine of duties does not give them the all-round strength that is essential to the best health and efficiency. Since there are few Young Men's or Young Women's Christian Association buildings in the rural sections, the church must provide the gymnasiums for this needed physical training. This is a privilege that the church should eagerly grasp rather than a duty to be accepted.

As the gymnasium must serve the physical needs of the country boys and girls during the winter, so outdoor recreation grounds should be available for the summer. Baseball, tennis, indoor baseball, volleyball, horseshoes, and many other sports can all be made available. In the evenings the grounds would be crowded, and on Saturday afternoons the whole countryside should cease labor and play. The Sunday baseball problem would not trouble the rural sections if the half holiday on Saturday were universally practiced.

The value of play is not generally appreciated. Dr. Cabot, in his book *What Men Live By*, has specified play as one of the fundamental activities. Dr. Moses Breeze says, "To teach a boy or girl to play is to teach him to pray." The good will, teamwork, and fair-minded aggressiveness of play are elements of prayer. Prayer is in part association of ourselves with God and with others in the great campaign of establishing the kingdom of God. Playing with others is fine training for working with others along all lines of activity.

The community should find in the church, also, the social

life which is so essential to its happiness and contentment. Moving pictures, lectures, musicales, plays, and all varieties of social events should be a part of the program of the church. The spirit of brotherliness is the foundation of the church, and it was not without good reason that Methodists have called each other by the titles "brother" and "sister." Only as all the people of the church and community come into close friendly relations can the Kingdom be established.

To carry on such a program as this in connection with other church activities demands aggressiveness, persistence, and administrative ability. The rural pastor can minister to the community in a practical, constructive, and complete way as he gives time, study, and supervision to this essential part of his Kingdom-building methods. To say that it will be a feeder to his church is true, but one must never consider this work in terms of bait to catch new members, for it justifies itself by its inherent value to the people who participate. It is not a side show but part of the main business of the church.

(d) *Federation, or getting together.*—The Christian Church is awakening to the need of complete cooperation. This is especially true in rural sections. More and more the desire for the kingdom of God is taking precedence over any effort to further any particular theological point of view. Christianity is demanding that cooperation supplant competition in all lines of human activity and the church itself should practice this fundamental teaching of Jesus.

Progress has been made in getting rural churches together. The farmers can see the waste of maintaining several church plants with their inevitable inadequacy to minister to the practical needs of the people. They see also that good leadership is out of reach of a divided community, and that unity is necessary to secure the high type of preacher they ought to have.

One small village had two church organizations, both meeting in the same building. This might be considered an example of cooperation, but the trouble lay in its incompleteness. Each church had about thirty members, with a nonresident pastor who received \$300 a year.

Finally the good sense of the people got the better of their prejudices, and they united. The first year they engaged a capable, full-time pastor, gave him a salary of \$1,400, provided him with a parsonage and fine garden lot, and besides all this contributed \$1,500 to missions. It is needless to say that the church membership increased rapidly, and that the Sunday school completely outgrew its accommodations.

(e) *Better financial conditions.*—The welfare of a community is dependent in no small way on its material prosperity. A big church program requires generosity upon the part of the farmers, but they must make money before they can give it. So it is not outside the interest of the church to assist in building up the financial resources of the parish. This can be done by introducing new crops. In one rural community a preacher was instrumental in bringing alfalfa into the region which considerably increased the earning ability of the farmers. Another source of increased revenue for farmers might lie in the breeding of fine stock, which costs heavily at the start but insures large returns. Preachers have also been instrumental in securing cooperation in marketing with its increased price for various products. New methods of work taught at institutes in the church will insure an increased yield and greater incomes.

Such work as this by the rural pastor is not only for the purpose of increasing church resources, but also for the good of the people themselves. The enriching of their own lives through travel, books, magazines, victrolas, and automobiles, all of which take money, is an end in itself that the rural pastor should promote.

It is not enough, however, to help the farmers to make money; they must be taught to give to the church and its broad, constructive program. If they are shown that there is real merit in a social and recreation program, that it will insure the happiness and contentment of their children, and that it will make it easier to get help, the farmers will stand back of the project. They may not see the value of calisthenics, but they will be appreciative of the loyalty and contentment of the young people.

The pastor can cultivate generosity by a direct religious

appeal. God requires adequate support of the Kingdom program which Jesus gave to the world. A tithe is a good standard to hold up, but not a law to be enforced. Some farmers ought to give a fifth or even a third or half of their income. They ought to give to the world-wide campaign for Christ, but especially should they be made to see that their local investment will yield large returns to the community of which they are part.

2. What is necessary to meet these needs? (a) *Good roads.*—This fivefold opportunity is conditioned on the presence of good roads. You cannot get people out to church through six inches of mire. You cannot run a social and recreational center unless the people have a reasonable access to it. Roads are the arteries of the country's life and must be kept in good condition.

A Methodist preacher at South Webster, Ohio, found himself preaching to empty pews and a decadent church because the roads were almost impassable in bad weather. He organized a good-roads association in his township and recruited 320 paid-up members out of a voting population of 500. Under his leadership they sent representatives to confer with the county and State road commissions, and with this help paved roads were laid throughout the whole township.

It is such leadership as this that will make the rural sections of our nation prosperous, happy, and contented. Thus will it be possible to build there the kingdom for which Jesus Christ lived and died.

(b) *Adequately prepared preachers.*—The young man who is stirred by the opportunities of the rural church should not go hastily to his field. He should have a college education and, with it, some definite training along agricultural lines. Some seminary training would be very helpful if one did not lose the rural vision in the city environment. A complete dedication to the country is the attitude that should characterize the rural pastors, as one who goes as a missionary to India abandons all thought of other assignments. With such preparation and with large vision and keen enthusiasm the young man who enters the rural pastorate will have as large and fine a field of service as is available in any place.

QUESTIONS FOR THOUGHT AND DISCUSSION

1. Why is the church interested in the rural regions? Why is it so strategic?
2. What constitutes an adequate rural church program? How would you defend each item?
3. Why are good roads essential?
4. What are the qualities in a rural preacher that make for success?
5. How can one get adequate financial backing in the country?

CHAPTER X

THE KINGDOM'S CALL TO WOMEN

Matt. 26. 6-13.

6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this *ointment* might have been sold for much, and given to the poor. 10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she poured this ointment upon my body, she did it to prepare me for burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

Rom. 16. 1-7.

1 I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchreæ: 2 that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers in Christ Jesus, 4 who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: 5 and *salute* the church that is in their house. Salute Epænetus my beloved, who is the first-fruits of Asia unto Christ. 6 Salute Mary, who bestowed much labor on you. 7 Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me.

TO-DAY we look back to the past, and not a very distant past, with a feeling of chagrin that mankind would willingly deprive itself of the social contribution that women are able to make. Their point of view, their idealism, their standards, are essential to a higher and better social order and should be given full expression. It is not that they are better than men, but they are different and should have their part in the building of a new world.

1. How can women serve the Kingdom best? (a)

In the home.—It is in the home that women can wield their largest influence. The fundamental institution of civilization is the family, and here are cultivated those ideals which are essential to the highest type of social life. You can never have discipline in the world if it is not first taught in the home. Brotherliness, fair play, cooperation, consideration, and love are the bases of family life and also of society; but society will never have these operative in it except as they are established in the homes. When the Christian standards of the home decay, civilization is doomed.

Methodism owes its ideals, its vision, and its purpose in no small measure to the illustrious mother of its founder. In her home Susanna Wesley gave herself in painstaking fidelity and unswerving patience to the training of her children in the high idealism of her own lofty soul. John Wesley was heir to her spirit and faith, and much of his later power was due to her early instruction. As the mother of a score of children she might have had some excuse for neglecting religious instruction, but nothing could have turned her from what she considered her primary responsibility.

Women in large part make the home, and the hope of the future lies in their loyalty and devotion to the highest ideals of family life. Some feared that enfranchisement would suppress their homemaking instincts, but nature is not so easily overbalanced. Their vote enables them to help in guarding their homes from outside attacks and evil influences as supplementary to their efforts to build them strong from within. Whatever else women may do, the supreme blessings and happiness of home will be the first choice of practically all girls as they are entering maturity. No higher calling can come to the young woman than the making of an ideal home in which the cardinal virtues of humanity have full expression, whence, through her children, she gives to the world noble Christian leadership, and in which she can radiate a spiritual atmosphere of wholesomeness and love.

But the responsibilities of home should not take all of a mother's time. If Harriet Beecher Stowe had thought her duty completed by her faithfulness in the home, *Uncle*

Tom's Cabin would never have set the minds and hearts of America afire with the passion for justice. If Alice Freeman Palmer had confined her interests within the narrow circle of family life, higher education for women might have been greatly delayed in its development. If the great bands of parsonage wives did not give themselves in continual service to the church as well as to their homes, the effectiveness of the Kingdom forces would be greatly reduced. The spirit of the home itself is enriched by the outside activities of the mother. To be shut within the four walls of a home tends to dwarf a woman's soul. Children learn good will and service for others as the mother gives of her time and energy to community betterment and Kingdom building. There is the possibility of a neglect of home that must be guarded; but the vigor, interest, and affection of home are augmented by a reasonable participation of the mother in church work and other worthy causes.

(b) *In the field of home economics.*—Some women do not get married, and many of these can do effective work in teaching the principles of successful home management. This is a truly great calling, for it seeks to fortify civilization at its source. It strives to make home cooking nutritious and delicious and at the same time economical. It teaches a woman the art of making an attractive home with very limited funds and trains her in management, so that she can get the maximum results with a minimum expenditure of time and energy. As the happiness of a home is dependent to a considerable extent on the physical environment, this cannot be neglected. Though everyone recognizes that the real home is a spiritual product, the atmosphere of the home is determined by both the physical and spiritual factors, and only in the promoting of each can the finest homes be established.

At the beginning of Christian missions all attention was given to the spiritual aspects of life, and it is only recently that the demand has come for young women trained in the principles of home economics to teach the women of backward nations how to make attractive homes. It is easier to improve the spiritual condition of the home as one improves the physical, for the two go naturally together. The

task of cleaning up the homes of such countries as Mexico and China and India is large. It means more than giving lectures to mothers, for there must be a demonstration home, where the people can see just what results are possible. It means the training of young girls before they get into the slovenly habits of their mothers. It means the building of a home morale, which seeks cleanliness, tidiness, attractiveness, and wholesome cooking. The process will be slow at best, but gradually new standards will permeate the social group, as leaven works in dough.

Many young women with degrees from departments of home economics are finding their greatest usefulness in spreading the gospel of the efficient home over lands that know nothing of its richness and meaning. They carry with them the story of Jesus Christ and have the satisfaction of seeing Christian civilization being builded upon the ruins of a heathen social order. What an opportunity this opens to the large-visioned, aggressive girl who wants to make the largest possible contribution to the new world that is being established!

(c) *In nursing*.—"Blessed are the merciful" was surely meant for the nurses who give themselves to suffering humanity. While hospitals are the best expression of the sympathy and tenderness of this age, the nurses are largely the medium for that expression. Their continued ministrations ease the long hours of pain and make the nights bearable. The high place they hold in the thought and esteem of the people is due to their application in daily life of the spirit of Jesus Christ.

Here is a challenge for the girl who wants to live a life of helpfulness and service. With great need all about for the ministrations of a nurse the hospitals ought to be flooded with applications for training. The course is broad and useful, for it not only provides a profession by means of which one can earn a good livelihood, but also, in many ways, equips one for home life should such an opening prove acceptable.

The need of nursing is not confined to the United States, and the responsibilities of American girls do not cease with an adequate supply of nurses for this country. There are lands across the sea where people know little of the care

of the sick and lack entirely the knowledge and spirit of Jesus. To these also must nurses go, that they may carry healing and health. The chance of teaching the fundamental principles of hygiene, of ministering to the afflicted, and of interpreting to them through such instruction and helpfulness the only true God and his Son, Jesus Christ, are not openings that can be lightly cast aside.

The world needs nurses—lots of them—who will work in hospitals, in homes, as district visitors in poor sections of great cities, where sickness quite often has no care whatever; in foreign lands, where the continuous cry of the suffering ascends to a God of mercy and love, who is helpless to answer except as we go for him. Young women, will you give yourselves to caring for God's children, who the whole world round need your tender healing hands? What a chance to realize your largest usefulness!

(d) *In church work.*—According to the Gospel of John, Mary Magdalene was the first to whom Jesus appeared after his resurrection (John 20. 16-18). He sent her to tell his disciples that he lived. Her spiritual perception, which enabled her to be the first to know this great truth, and the fact that Christ asked her to tell it might well be considered woman's special commission for service in spreading the good news of the Kingdom.

The General Conference of 1920 authorized the election of women as local preachers and gave the district superintendents power to appoint them as supplies for vacant charges. This gives to the women a new field of work. They have proved excellent directors of religious education and supervisors of recreation. They are capable visitors and make efficient assistants to pastors. As church secretaries they can handle a great variety of responsibilities and often become almost indispensable to the smooth working of a religious and social program.

Here are openings for which a girl may prepare herself with certainty of steady work, of wholesome surroundings, of a living salary, and of unlimited usefulness.

(e) *In politics.*—Women have their place in public life. Dr. Charles W. Eliot said, "The place of women is in the home to make better children for the world"; but one can go further than that and say that not only is the place of

woman in the home to make better children for the world, but she must also help to make the world a better place for her children. Their presence will prove a source of moral power to the nation as a whole. They are not likely to lose their ethical insight or spiritual vision, but rather, on the whole, will they give new vitality to the better and more constructive tendencies in modern life.

Already women are in legislative halls, on the judge's seat, and on various public boards, departments, and committees. Those who predicted foolishness from them have proved false prophets, for with modesty and intelligence they have fulfilled their responsibilities with credit to themselves and their sex.

Consecrated public servants, who put the welfare of the social group before selfish interests of any class and who seek the extension of brotherhood throughout the world, can do much in the building of the kingdom of God. In this work women will have an ever-increasing share, but they must continually remember that politics is a means to service, and that they justify their new privileges only by constructive statesmanship.

(f) *In many other ways.*—Various opportunities for the woman in Christian service have been treated in other chapters of this book. She will have her responsibilities as a lay woman, she can go into medicine, dentistry, teaching, journalism, architecture, or pharmacy. More and more will there open before her great fields of practical usefulness in a manifold variety of forms. Young women should prepare themselves for some practical work besides homemaking, and if they do not get married they can still make a worthy contribution to society and the kingdom of God. But always will homemaking and motherhood provide the largest and most important service for the women of the world.

2. What education is necessary? The girl has need of just as much schooling as a boy. She should not be satisfied until she has a college degree and possibly some specialized training in addition. The world needs trained leaders who with a wisdom born of hard study and keen observation give themselves whole-heartedly to the task at hand.

The homemaker may say that she does not need a college education, but she must realize that her companionship through life with a university-trained man will embarrass her if she cannot enter intelligently into his thought, studies, reading, and diversions. Besides, without an education she may soon find herself out of touch with the interests of her children. But more than all else for the cultural life of her home, for her outside activities, and for her own enjoyment of life a full education is desirable. To those who plan a life of service additional education means larger usefulness, and no one will want to circumscribe her life by a failure to get all the training possible.

QUESTIONS FOR THOUGHT AND DISCUSSION

1. What added responsibilities does this new day bring to women?
2. Why is the home so important as a foundation for civilization?
3. To what extent ought women to be in public life?
4. To what extent does the church use women in its leadership?
5. What should be the educational equipment of women?
6. What is the supreme opportunity of women to-day? Why?

CHAPTER XI

SPECIAL TYPES OF SERVICE

Matt. 6. 19-24.

19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: 21 for where thy treasure is, there will thy heart be also. 22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Eph. 6. 7, 8.

7 With good will doing service, as unto the Lord, and not unto men: 8 knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he be bond or free.*

A GLANCE over the list of activities treated separately in this course will readily disclose its incompleteness. It is impossible to present within the limits of so short a study all the opportunities of full-time Christian service. There are other needs that must be met by those young people who are qualified by their interests and by their opportunities for preparation.

1. What are some other forms of Christian service?

(a) *Publication.*—The average preacher reaches each week through the spoken word about five hundred persons. Did you ever stop to consider the congregation of a writer? One article of his may claim the attention of a million persons. His point of view on vital problems and his presentation of the fundamental values exert a wide and profound influence. Some people accept more readily what is printed than what is spoken, for the former seems to carry greater authority. Christianity does not neglect the full use of this important means of education and inspiration.

The Christian writer has a variety of pulpits from which to preach. He can edit a religious paper that is read by tens and hundreds of thousands. He can prepare religious textbooks for study in the Sunday schools. He can write articles for magazines that have large circulation. He can produce a book that has the charm and power to grip the lives of many individuals and make them better.

Laymen also have in this field a great opportunity for Christian service. Newspaper editors are to-day taking their work more seriously from the moral and religious point of view. These great molders of public opinion cannot ignore their responsibility for these fundamental values of modern life. Magazine editors and general publicists face also the increased demands for stability of character and nobility of purpose, and many are trying to do what they can to meet these needs of to-day.

Here is a field that will challenge the intellectual resources of the best minds and call for a high development of moral discrimination and of spiritual insight. It constitutes a field of wide influence and effective service.

(b) *Community service.*—The program of community service is the practical working out of the Kingdom principles. Its scope and character indicate clearly the grasp of its leaders on the fundamentals of Jesus' teaching.

In the first place, it is a program of "first aid." It seeks to know conditions as they are and to meet the needs where they exist. If people are sick, doctors must be provided; if children are undernourished, food must be sent in; if men are out of work, jobs must be found; if people are cold, clothes and fuel must be obtained; if houses are unsanitary, the conditions must be improved; if there are not sufficient recreational facilities, these must be obtained. But the doctor who can prescribe medicine only to lessen the pain without removing the cause is a quack and should be dismissed, and the social workers that see no further than making the people a little more comfortable temporarily have a small and inadequate conception of their task.

In the second place, therefore, it is a program of social rebuilding. It studies causes, not symptoms, and seeks to remove the underlying source of social infection. The Negro problem must be solved by adequate provision for

education and the inculcation of a friendly spirit in both Negroes and whites. The immigrant situation must not be approached with temporary expedients, for a healthy society can be established only by far-reaching and long-continued scientific treatments. The industrial problem, which now affects our whole social life, must be solved with the end of making industry a source of social strength rather than a means of social deterioration.

To work in this field one can connect himself with a church that is strategically located with reference to social need. Or one might go into a charity organization society which attempts to organize, systematize, and make constructive the whole service program. As there is danger of pauperizing people through philanthropy, cooperation of all agencies that do social work is essential. Or, again, one may find a social settlement or some endowed agency, such as the Russell Sage Foundation, the means of giving himself to this task of social betterment.

The church worker, however, has the best and most constructive approach, for he carries with his social program the means of strength for the people. By his religion he can cleanse their moral wretchedness and make of them new creatures. He can also put new motives into the hearts of people through the spirit of Jesus Christ. He can transform race hatred into brotherhood, he can supplant selfishness and greed by love and service. Unless one can change the hearts of men as well as their environment, no permanent good will be accomplished. The two must go hand in hand—better conditions under which to live and a new spirit within. While some agencies can improve the external conditions—and these ought to have every possible backing—only the church is able to create the pure and noble heart life that must always be the basis of any permanently ideal society. The kingdom of God depends on an aggressive community service program that is coupled with the rebirth of which Jesus spoke to Nicodemus as an essential to seeing the kingdom of God.

(c) *Architecture*.—Full-time Christian service in the realm of architecture is new in Methodism, but the science of building beautiful, effective, and economical church plants is of great importance. Hundreds of thousands

of dollars are annually wasted in the erection of inadequate church buildings. In many plants provision for the complete program that the church ought to put on is lacking. Too often the vision of the pastor determines the type of structure rather than the vision of the church. Quite frequently there is no beauty in the structure either without or within, and the probability of worship in it is thereby lessened. The church is in a special way "the house of God," and indifference to the beauty of his home is a mark of disrespect that reacts upon the minds and hearts of the people.

This program of church building is as broad as Methodism. There must be a few highly trained architects in foreign lands to provide, in terms of the religious and social program and of the ideals of the respective countries, beautiful, effective, and economical plants. The people who are contributing the money should demand that there be no waste, but that complete and attractive buildings be provided for the carrying on of the Christian work. This construction must be supervised, that the best results may be secured.

There will not be large salaries for such work, for those who accept its responsibilities must give of their time and abilities on the same loyal and sacrificial basis that prevails in other forms of church work at home and abroad.

(d) *Engineering*.—More and more in foreign countries men are needed for civil-engineering work. The gospel of Jesus Christ means health, and health necessitates sewerage, and sewerage requires engineers. All sorts of construction inside of the mission compounds demand engineers. As it is true in agriculture, so it is true in engineering, that the full life that Christianity desired to bring can come only through the service of those who are caring for the physical as well as the spiritual needs of the people. In the Christian schools professors of engineering will be needed on an ever enlarging scale. But, as in architecture, the missionary engineer goes out on the same financial basis as the evangelist and must have the same loyalty to and the same willingness to sacrifice for the kingdom of God.

(e) *Pharmacy*.—Wherever the church carries on its pro-

gram of health in any large way, there a pharmacist is needed to prepare the medicines that are necessary for the healing of the sick and the prevention of disease. In the hospitals and where a community program of health is conducted drugs are demanded, and the consecrated, aggressive, resourceful, experienced pharmacist has a big opportunity for constructive service.

(f) *Business*.—The propagation of the kingdom of God requires the handling of large sums of money. Expert business men must give their lives to this work. Honesty is not a sufficient qualification, for waste through inefficiency is just as big a loss to the church as loss through theft. Business talents can be consecrated to the use of the Master as well as teaching and medical talents. Full-time business managers are needed for the various boards of the church and for the educational and philanthropic institutions.

On the foreign fields there are also opportunities for those who want to conduct the business affairs of the mission program. Vast sums of money are annually expended, and the greatest efficiency is required.

Mention should also be made of the openings for stenographers and secretaries. It is no small opportunity that comes to the girl with the pad and typewriter. If her heart is in the work, if she uses her own ingenuity in the tasks given to her, she can be a powerful factor in every type of Christian organization that has money enough to employ her. In a local church, in the various boards of the church, on the foreign mission fields there are big opportunities for the girl who consecrates her mind as well as her time to Kingdom building.

Another phase of business in Kingdom building is seen in the work of the Rev. L. B. Jones at Aligarh, India. Although he is a dentist by profession he has secured all the latest equipment for automobile work and has taught the Indian boys to make repairs quickly and scientifically. He runs a shoe factory that turns out shoes in such quantities that there is general distribution to missionaries all over India. He has also trained the Indian youths to make furniture, leather goods, and baskets. Girls are taught to make bread, and this bakery turns out not only

130 loaves a day but a fine lot of girl cooks. This enterprise is not only productive of income to the mission station but it is a means of livelihood to those Christians who go out from the school.

2. Who are eligible for this work? Those whose interests lead them toward these specialized lines of work, and whose earnestness of purpose drives them to the attainment of complete preparation ought to ask themselves seriously if God has need of them as full-time workers in the campaign for a righteous world. One's ability to meet a need is usually God's call to that service.

QUESTIONS FOR THOUGHT AND DISCUSSION

1. What constitutes a complete community-service program?

2. Why should some engineers and architects give their time wholly to the church?

3. Why is the work of a writer so important to the Kingdom?

4. How can business interest be used in Kingdom extension?

5. What constitutes adequate preparation for any of these special forms of service?

CHAPTER XII

THE OBLIGATIONS OF A CHRISTIAN LAYMAN

Matt. 6. 33.

33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

Matt. 7. 12.

12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

1 Cor. 16. 1, 2, 13, 14.

1 Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. 2 Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.

13 Watch ye, stand fast in the faith, quit you like men, be strong. 14 Let all that ye do be done in love.

THE philosophy of many people was well phrased in an editorial that appeared several years ago in a New York paper. It was in the form of a parable about two young brothers who rode to work on the subway. Both despised the noise, the jostling, and the stuffiness of that great underground system of transportation. One said, "I shall try to improve this means of travel, so that the millions who ride in the subway may not be subjected to so much discomfort." So he gave time and energy without stint to this work, but little seemed to be accomplished. The other said, "I am going to make lots of money, so I can ride in an automobile." "To-day," the editorial concluded, "the first is still riding amid the clatter and odors of the subway, and the second is riding back and forth to work in a limousine." The moral was quite evident; but the lesson was pagan, and the ambition it sought to foster was selfish. What would Christ have done if he had been there? With which brother would he have labored? Did the editor interpret the American spirit by urging all to grab what they could, to lift themselves out of unpleasant circumstances and conditions and to pay no attention to the welfare of

others? It is for the laymen and laywomen to decide what the spirit of America is or will be. These control directly the character of civilization, and those who call themselves Christian have certain fundamental obligations.

Some men and women are called to do the ordinary work of the world. While the moral and spiritual values are the foundation of our social structure, there would be no society unless some provided the physical necessities of life. Workers in this field should have a worthy purpose in life. The building of the Kingdom is just as much the responsibility of a layman as it is of a religious worker. He has different activities, but all ought to focus to the same end.

1. How can one fulfill the responsibilities of a layman?

(a) *By the application of Kingdom principles to business.*—The first care of a man or woman who holds a lay relation in the church is to fulfill in his or her business or profession the ideals of Christ. The spirit of the Kingdom should show itself clearly in the industrial plants that are owned by Christians. The note of brotherhood should breathe through all the activities of a commercial enterprise. Abandon of service should characterize professional men and women. Ministers can talk of the principles of the Kingdom, but the laymen and laywomen apply them in the conduct of the work of the world.

There was once a lawyer who began his career with a statement like this: "I shall seek justice rather than fees. I shall strive to protect the weak rather than ally myself with the strong." His career was not lucrative, his clients were poor, and his cases difficult. But he held to his purpose. Years have passed by, and the spirit of his practice has won for him an ever widening circle of admirers. He championed the cause of the widow who faced injustice; he pleaded the case of the fatherless; he sought for the rights of the downtrodden. Always was his voice raised in behalf of the less fortunate and oppressed. Real recognition came at last, and to-day he sits as a justice of the Supreme Court, a friend still of the mass of people whose interests he always defended. Judge Brandeis might have made more money, but he chose to do his best by humanity.

Many Christian men are struggling with the problem of

applying the teachings of Jesus Christ to their business enterprises. They seem helpless at times, for they find themselves in a system that compels conformity. As long as profits rather than persons are the chief interest of a concern, its attitudes must be termed "pagan." The Christian purpose behind business should be the supplying of human wants and the creating of human happiness, and the processes of business should harmonize with this fundamental aim. If men are worked for long hours under great mental and physical strain for low wages, misery and degradation are the inevitable outcome. If girls in industry are subjected to physical and nervous strain, inadequate wages, and immoral environment, the plants so operating should be closed by law.

A survey of vice conditions in a great Middle Western city showed that a startling proportion of the girls came from a small manufacturing town near by, where conditions in the factories literally drove the young women who worked there into sin. The head of one of those factories is a religious leader in the State, but his business is in league with the enemies of the Kingdom. A man must be held responsible for the human output of his concern.

One manufacturer in the Middle West sought to put persons before profits as the first consideration. He installed every safety device known. He protected the health of his workers. He encouraged education among his employees and provided the means therefor. He organized his workers, gave them a share in the business and a voice in the management where they were affected. He cultivated courtesy, ambition, constructive thinking, and honor. He paid his employees living wages for an eight-hour day and offered advancement to all who paid the price of improvement. This man not only built a great successful industrial plant, but he also was helping to establish the kingdom of God. What is essential now is that such an industrial program will not be the spasmodic whim of a generous-hearted and highly successful man but the regular system under which all the business of the world is carried on.

The primary consideration of a Christian man in political life is the spread of the Kingdom. Lawmakers, judges, and executives have fine opportunities to put King-

dom ideals to work. The heroism of State Senator Foelker of New York is a splendid example of one who put righteousness before selfish interest. When the race-track bills were before the Legislature in 1908, sentiment was so divided in the Senate that passage hung on a very narrow margin. When the bills were reported out of the committee, Senator Foelker was seriously sick. He was determined, however, that those bills would not fail through his absence. Getting up out of his bed, he was taken to the Senate chamber as the time for voting drew near. He was very weak and seemed every moment on the point of collapse. With grim fortitude he waited while the senators who sought to delay the vote wrangled and stalled. Finally his name was called, and his clear "Aye" rid the State of New York of a great gambling evil; for the bills passed by only one vote.

The essence of the Kingdom life is unselfishness and service. Its citizens strive continually for the growth of righteousness and justice, for the spread of health and knowledge, prosperity and happiness, culture and honor. As men give themselves to these causes in their professions and business, the Kingdom will steadily advance.

(b) *By the exercise of stewardship of money.*—While seeking to build the Kingdom in one's own sphere of activity one must remember that its ideals and spirit must be propagated and extended. "The strength of the wolf is the pack, and the strength of the pack is the wolf." The permanence of your Kingdom efforts is dependent on the strength of the entire movement, and the entire movement is in like relationship dependent on you.

In order that the Kingdom may grow, churches are built, ministers are trained and employed, and missionaries are sent to the uttermost ends of the earth. Our world is pretty small, and the Kingdom cannot fully come in one place until it is established everywhere. To carry on this great world propaganda money is necessary.

The Jewish nation claimed one tenth of each person's income to pay the expenses of its religious government. It was a very early form of income tax. Christians have come to feel that this old custom is usually a minimum of what they ought to do to-day. It is to be observed, not as com-

pliance to a law, but in the spirit of stewardship. The conception of stewardship is that all of one's possessions are held in trust for the kingdom of God, and not one tenth alone. Every Christian is obliged to render a full account for the use of his entire income.

The only way that the Kingdom can be systematically and adequately supported is through trained givers who recognize their fundamental obligations to God and his kingdom. A most satisfactory method to follow is the budget. In this way a man's income is divided among various items, which include living, education, recreation, and the Kingdom. Along with the rest the Kingdom item is subdivided by designating specific sums to the various causes which have claims upon him for his gifts. Careful planning helps one weigh the needs presented, especially in comparison with expenditures along other lines.

Generous giving is a matter of vision and habit. A passion for the coming of the Kingdom will call forth the fullest support, and early habits of giving grow. All must cultivate this vision and habit, for without it one will be a poor citizen of the kingdom of God.

(c) *By observing the stewardship of time.*—Many persons are willing to give their money who will not give their time. They wish to pay others to assume responsibilities that belong to them. But if they are able to support additional workers in order that they may evade the strain, then they did not give enough in the first place. One must give to the limit of his money and then give of his time. It is impossible to buy citizenship in the Kingdom at any price; one must earn it by a personal service that develops the finest qualities of the soul. One is not educated by proxy, one cannot become a musician by paying someone else to practice for him, and one does not become a citizen of the Kingdom except as one pays the price in personal work.

The stewardship of time involves the shouldering of some specific task in the kingdom of God and giving to it the time necessary to make it a success. It may be one of a hundred jobs—teaching in the church school, serving as an official in the church, leading a boys' club, doing friendly visiting, raising money for new equipment, working in mis-

sionary societies, cooperating with philanthropic agencies in a community, serving on boards and committees for special religious work. Your own inclinations and abilities will indicate what you should do. The important thing, however, is to do something. If you start in on work for which you are not adapted, change to something else, but never grow discouraged and quit.

One should enter a certain type of part-time service with the idea of making that his permanent Christian effort. Each church needs a large number of young people who will enter church-school teaching as a lifework on a volunteer basis and give themselves to thorough preparation. Never will our schools be efficient until there is more conscientious and thoroughgoing dedication to religious teaching. Many teachers drop out of church-school work just as their training and experiences are making them most useful, and this turnover causes an incalculable loss to the church and the Kingdom. Church-school teaching should be a life-long service. Other departments of church work need similar life investments and should have the strength of experienced leadership.

(d) *By adequate preparation for part-time service.*—Stewardship of time involves also adequate training for the work that one assumes. This does not mean that one must be fully prepared when he begins a piece of work but, rather, that one will strive to make himself efficient as he proceeds. A bungling that one would not tolerate in business should not be offered to God in the work of his kingdom. If the task is important enough to command one's time, one ought to be sufficiently interested to become proficient. It's a poor woodsman who uses a dull ax, and only lazy workers fail to fit themselves for their work in the church.

Every Sunday-school teacher should know what he is supposed to do and how to do it. Every church official should be thoroughly familiar with the purpose and program of the church and see to it that the best methods are pursued. Knowledge of aims and methods, standards and tests, is essential to each worker in every field of activity. When the importance of this is realized, progress will be increased manyfold.

QUESTIONS FOR THOUGHT AND DISCUSSION

1. What are the distinguishing marks of the Christian business or professional man? Illustrate.
2. To what extent should the principles of the Kingdom be applied to industry?
3. What is an adequate purpose for a layman or laywoman?
4. What are the Christian standards for use of time and money?
5. To what extent is preparation necessary for Christian service?
6. What are the opportunities and responsibilities for laymen and laywomen in church work?

CHAPTER XIII

THE GREAT INVESTMENT

Isa. 6. 1-8.

1 In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. 2 Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. 4 And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

6 Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. 8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

Mark 12. 28-34.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? 29 Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: 30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. 31 The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: 33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

John 15. 13-16.

13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do the things which I command you. 15 No longer do I call you servants; for the servant knoweth not what his lord doeth:

but I have called you friends; for all things that I heard from my Father I have made known unto you. 16 Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

1 Cor. 13.

1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing. 4 Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

D. G. CIN came to America to prepare himself for Christian service in his own great, needy country. After years of strenuous study he turned his face toward home with the intellectual equipment that he felt would enable him to do his best for the kingdom of God. One thing stood temporarily in his way—he had no money for traveling expense. Because of his many courses in chemistry he sought work in a chemical plant at Perth Amboy, New Jersey. The superintendent who interviewed him recognized his ability and training and finally offered him a place in the research laboratory at an annual salary of eight thousand dollars, provided Cin would agree to stay with the company fifteen years. This Cin refused to do. He had dedicated himself to God and the church and he recognized that his educa-

tion was not his own to be sold to the highest bidder. Telling the superintendent that he had important work in China, he left and found employment elsewhere.

In the fall Cin appeared at the Foochow Conference and asked for work. Bishop Keeney appointed him as Director of Religious Education and Social Service in two great districts at a salary of thirty dollars a month. There was quite a difference between \$8,000 and \$360, but the happiness of his heart and the opportunities ahead more than made up to Cin the \$7,640 that he was losing in salary. On the way to his station Cin was seized, bound, and beaten; but even this did not dampen the ardor of his enthusiasm. The consciousness of working with Jesus as a partner in the great program of Kingdom building was to him supreme recompense and satisfaction.

You who are reading this book, you have strength, intellectual ability, ambition, and possibilities of further development. You must decide to whom these belong and for what purpose you will use them. For several weeks you have been studying the problem of life investment. You have been thinking about an adequate life aim. You have studied the general principles on the basis of which a vocational decision should be made. You have discussed the opportunities and responsibilities in various lines of work. The question that confronts you now is, *What are you going to do about it?*

1. What is the most important decision of your life? The supreme decision that confronts you is whether or not you will accept the kingdom of God as the aim of your life's endeavor. This means the recognition of Jesus Christ as your Lord and Master and an earnest purpose to cooperate with him in the things he is trying to do. It asserts also your willingness to be used by God as he makes his will known to you. This is the decision that everyone is called upon to make. It is inherent in the acceptance of the Christian life itself, for if one is not willing so to pledge himself one is not a Christian nor a follower of Jesus.

Christ never made it easy for his followers. When the rich young ruler ran to him, asking, "What shall I do that I may inherit eternal life?" Jesus answered, "Go, sell whatsoever thou hast, and give to the poor: . . . and come,

follow me" (Mark 10. 21). To others he said: "He that loveth father or mother . . . son or daughter more than me, is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10. 37-39). Becoming a Christian is the supreme decision, and if that is a genuine rebirth, in which indifference gives place to love, and selfishness is replaced by service, the question of a vocation will in due time take care of itself.

2. What is the next step? Your next decision may be concerning full-time service. This might come almost simultaneously with the supreme decision, or you might arrive at it gradually as the opportunities of Christian work are unfolded. It might even come after one's preparation for life is well toward completion. The season is unimportant, but the ultimate finding of your task in the world in terms of your largest usefulness to the kingdom of God is of greatest concern.

God does not ask any young man or woman to go into work for which he or she is not fitted. He wants no failures among his leaders. He does not wish to limit the development of his workers nor to hinder the attainment of their full powers. He offers the means of realizing their highest possibilities and will assure them of a useful and satisfactory life. The decision to give all your time to God and his kingdom is throwing yourself in line with the forces that underlie and which will in the end rule the world. Thus will you be dealing in the largest way with the great constructive and permanent things of life and eternity.

3. What general preparation is necessary? High school must be finished, and a college course should be pursued before one is ready for professional Kingdom work. It is quite often true that final, detailed decisions with regard to lifework should be left open until college studies, college experiences, and college point of view have brought added knowledge and experience. One may have early preferences, but these are based upon inadequate knowledge of the work and only partial understanding of one's abilities.

Your college should be selected with four things in mind: *First, its moral and religious atmosphere:* This should be wholesome, vital, sane, modern, and attractive. *Secondly, the range of its courses and the completeness of its equipment:* One's education and, too often, one's interests are limited by the range of courses that one meets in college. A good equipment in terms of buildings, laboratory apparatus, and library is essential to a good education. *Thirdly, the quality of the faculty and the inspirational tone of the institution:* A college is no greater than its teachers. Their training, abilities, and vision will be the source of much of your inspiration. No one can afford to place oneself under small men. Your college course must generate a great enthusiasm in you for work and send you forth with the highest ideals of personal life and service. *Fourthly, the character of the student body:* The closest friendships of your life will be made in college, and the men and women who will occupy places of intimacy and influence must be of the highest worth. In no small way the richness of one's life is determined by the quality of friendships that surround it, so choose well the college that will make this essential contribution.

The arts course maketh the full man, so especially those who look forward to full-time Christian service should seek as good a background of history, economics, philosophy, and literature as possible. Specialization should be postponed so as to give adequate time for arts work, though arts might be combined to some extent with such sciences as agriculture and engineering. The preparation is not complete, however, until the next step of specialization is fulfilled.

4. What specialization is required? Toward the end of your arts course you must decide the specific field you wish to enter upon the basis of the principles laid down in Chapter II and in the light of all the facts and experiences available. At first you will state this decision in general terms, such as religious work, business, agriculture, medicine. When your arts course is finished, and specialization has begun, you will be able to choose the exact work you will follow and name it definitely, as preaching, religious education, insurance, or some other line of business; agri-

cultural missions, or surgery. This is the vocational decision, but it is made naturally in the light of the facts as they develop in the course of preparation. While one may approach this final action with his mind prejudiced in favor of this or that field, it should not be closed until all the facts are at hand. Your whole future depends on the wisdom of your choice.

5. How will you decide definitely where to locate? When you are thoroughly prepared you must decide where you will locate. Will it be in the United States or China or Africa or South America? Will it be in the city or the country? This will depend in part on what opens. Livingstone had set his heart upon going to China, but the way was closed when he was ready for work. Africa, however, welcomed him with open arms, and he found there his glorious career. God has a place for the prepared individual. A great opportunity will be seeking you even before you are ready to accept it, and never will you lack an open door for constructive service.

6. How may you feel the call of God? The call of God to full-time service may come in a number of ways, and the experience of each will vary somewhat. A person may have an intense emotional experience because he has fought the acceptance of what he knew he really ought to do. When he finally makes the decision, great peace and satisfaction fill his soul. Another may have grown up with the idea of Christian service and have only the quiet conviction that he must do this or that. By study, meditation, and prayer you can find out what God would have you do. When the path is clear, *go!*

Bishop Thoburn's experience was a little extraordinary. When he was asked to be a missionary he immediately answered, "I've not been called." As he thought it over, however, he could not think of any adequate reason why he should not go, so he went. In his case the very absence of objections was a reason for going.

7. What is the challenge to young people? (a) *A big, hard task.*—Dean Bosworth once said, "A strong man looks for a field, and not a hole." It is the bigness of the task that makes Christian service so attractive. The forces of sin are formidable, and one who will attack evil in high

places must have the courage of the men who stormed the Hindenburg line. Jesus calls the strong to be his followers by saying, "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16. 24). The most difficult mission fields are well manned, for the call of the heroic makes its appeal to those who feel the hand of Christ upon their shoulders. The example of courage and endurance which we see first in Jesus and then in Stephen, in Paul, in Peter, in the early martyrs who gave their lives that Christianity might not die, and even to-day in the staunch fidelity of the Armenians and in unquenchable enthusiasm of the missionary pioneers is an inspiration that calls from us the greatest loyalty and the most sacrificial investments. Dr. J. C. Roper said that Central Africa claimed the ablest men of England in his day, and the fact that fourteen of his own classmates were buried there testifies to the sacrifice of such an enlistment.

Maltbie D. Babcock said of such men as these that "they want an arena, not a nest." It is a place for struggle and conquest that appeals, not a soft place in which to lie, and Christian service on one of its many front lines offers to young men of character and purpose, intellectual ability, and physical courage their greatest opportunities. The Kingdom needs such spirits as Browning describes in "Asolando":

One who never turned his breast, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right was worsted, wrong would
triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

(b) *A compelling task.*—Two thousand years ago the command was given "Go ye!" The disciples who in the past heeded that command have made possible the civilization of this modern world. An ever-increasing number of those whose chief object in life is service to others are making more definite the ideals of the kingdom of God. The full realization of Christ's program in the world awaits your activity in cooperation with the larger army of his followers which is now being mobilized. What are you

going to do as God calls for enlistments? What is to be your part in the building of the Kingdom?

QUESTIONS FOR THOUGHT AND DISCUSSION

1. What is the supreme decision of every life? What does it involve?
2. On what basis should one decide to enter full-time Christian service?
3. How does training assist in a life service decision?
4. Whom does God call?
5. Is God calling you?

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